

REFORMED CHURCH MESSENGER

To Lindbergh

Fly on, fly on, young Eagle of Good Will!
From land to land war-weary people thrill
To greet thy wings of morning on the air—
A brave and friendly angel, glad to bear
To all mankind our New World word of truth—
Fair play and love, the heart and hope of youth!

—Henry van Dyke, in the New York Times.

Come, Hearten Me

Come, gentle Lord, befriend my busy years,
Come, hearten me;
My will grows weak; and I, beset with fears,
Seek aid of Thee;
Strengthen my love for tasks I prone would shun,
When power fails ere work is half begun.

Once was I young, untouched by pain or care
To chasten me;
I called Thee "Lord" and proudly thought to dare
Great deeds for Thee.
Forgive the zeal before the wisdom came
To follow Thee and learn to bear Thy name.

Now, gentle Lord, because the burdens press,
O hearten me;
If friendship fail, returns the old distress
To torment me.
Lover of men, befriend my troubled way
While, keeping faith, I meet my task today.

—Henry Linford Krause.

Science and Christianity

The purpose of science is not merely to make material things, inventions to increase wealth and comfort. These things are certainly a blessing, but not the greatest blessing. If science does not assist me to give myself and others a better religion, a better understanding of the Creator, and a closer personal relationship with Him; if science does not assist me in carrying out the divine purpose, then I am a failure as a scientist. But science has made me a better Christian; I believe it will make better Christians of all men and women who try to understand its simple and beautiful laws, because they are the laws of God.—Professor Michael Pupin.

Our Sea

All people are like little ships,
The world as one big sea,
Where each of us puts out to sail
To reach life's destiny.

Most people sail where waves are smooth,
Where sailing's only fun,
But they are never nearer home
Than when they had begun.

No, we must sail the sea that's rough,
And face storms that are hard,
If we would reach life's destiny,
The City of Our God.

—Maud Mae Rupp.

A Paraphrase of 1 Corinthians 13

If I create wealth beyond the dream of past ages and increase not love, my heat is the flush of fever and my success will deal death.

Though I have foresight to locate the fountains of riches, and power to preempt them, and skill to tap them, and have no loving vision for humanity, I am blind.

Though I give of my profits to the poor and make princely endowments for those who toil for me, if I have no human fellowship of love with them, my life is barren and doomed.

Love is just and kind. Love is not greedy and covetous. Love exploits no one; it takes no unearned gain; it gives more than it gets. Love does not break down the lives of others to make wealth for itself; it makes wealth to build the life of all. Love seeks solidarity; it tolerates no divisions; it prefers equal work-mates; it shares its efficiency. Love enriches all men, educates all men, gladdens all men.

The values created by love never fail; but whether there are class privileges, they shall fail; whether there are millions gathered, they shall be scattered; and whether there are vested rights, they shall be abolished. For in the past strong men lorded it in ruthlessness and strove for their own power and pride, but when the perfect social order comes, the strong shall serve the common good. Before the sun of Christ brought in the dawn, men competed, and forced tribute from weakness, but when the full day shall come, they will work as mates in love, each for all and all for each. For now we see in the fog of selfishness, darkly, but then with social vision; now we see our fragmentary ends, but then we shall see the destinies of the race as God sees them. But now abideth honor, justice, and love; these three; and the greatest of these is love.—Walter Rauschenbusch.

THE TEACHING WORK OF THE CHURCH

H. E. Stover, Supt. of Schools, Lewisburg, Penna.

(The following paper was prepared as one of the requirements to receive credit in a Community Leadership Training School.)

Question—Discuss the correlation or unification of the agencies in Lewisburg engaged in character building. Make a diagram and show the relation of a particular class to this whole scheme.

From the course and the readings I have gained the idea, almost entirely new to me, that the failure to work together of all agencies engaged in promoting real moral growth among the young people is an alarming waste of money, power, and efficiency just as it would be to have the parts of an automobile made by a dozen different firms each working without specifications. An automobile might come out of the efforts, but the chances are against it.

The second thing that came to me is the idea that young people must build their own curriculum. In my work in the schools I have faced this idea as all schoolmen must, but I have avoided the issue on the ground that the school curricula are prescribed by the State Department of Education. Pupils were permitted only to choose the line of attack.

With these two ideas in mind, I venture a general plan of attack on the problem of religious education in Lewisburg. On the twenty-fifth of the current month in the local high school will be started the third ten weeks course of the week-day school of religious instruction. This school has a series of curricula drawn up at the direction of the Council of Religious Education which body is made up from the adult membership of the various Sunday Schools. The courses offered are: "Jesus, the Master Man," "Life Situations," "Life Investments," "Heroes and Heroines of the Bible," and "The Story of the Bible." Each course has subdivision titles which virtually prescribe what shall be done in them. The pupils have been uniformly considerate, they have taken the work as a duty in the interests of their town. I don't think they know what it is all about, but they have been told it is a good thing and they have stood by manfully.

At the opening of the first session I would explain that, for this year, we shall take the titles of the courses to guide us a little, but that the material of the lessons would be based on the problems of the class with regard to these general topics. A course like "Life Situations" would be fine. There would be a discussion bringing out the fact that school is actually life and that school situations would be the sort of thing to be discussed. Examination time is quite near, has just passed, perhaps one situation might be the problem of a boy asked by his neighbor for help in an examination. The situation brought out in this meeting of the class would furnish the basis of discussion for further meetings. As we go on other problems would come up. I believe interest would quicken.

Then take "Jesus, the Master Man." Again, the class would discuss its own problems and there would be brought to bear upon them phases of Jesus' life which would help. Each discussion would be full and free. Then the class would be referred to the Master's attitude in similar things. There would come out the surprising fact that Jesus' brief life touches authoritatively so many things.

Each course would be worked out in this way. It is my opinion that the school would quicken into real life; that perfunctory interest would deepen into something vital that would be a real influence in molding character.

So far, the regular week-day school, each class helped by a professionally trained

teacher would serve as a sort of laboratory for discovering FELT NEEDS. To the school would come as visitors, Sunday School teachers, who would observe the procedure, note problems, and perhaps share with the regular teachers their experiences. These teachers would go back to their schools noting the drifts and bents observed and continue in Sunday Schools the discussions typical of the work. The Sunday Schools are paying for the week-day schools in religion. They should profit from them directly and in a tangible fashion. It brings the Sabbath School the facilities of the public professionally standardized school.

But this is not far enough. I would have the various other activities such as the HIY canvassed for problems. The Girls' League of the High School, the Boy Scouts, and other bodies would contribute their problems. My idea would be to furnish a mass of problems (FELT NEEDS), that grow out of the lives of young people and present them to the various Sunday School managements. Then these schools should be reorganized around the problem of the solution of these problems. Equipment, organization, and administration would all be directed in the direction of problem solving. "A child learns in obedience to a conscious desire to know" (Dewey) would be the motto everywhere.

However, the above plan concerns high school pupils only—so far. I would try further to carry through a sort of question gathering throughout the grades of the public schools. I would enlist the teachers and ask them to sound pupils under the plan of guidance work. Problems of these younger people would be collected and sent to the Sunday Schools to aid the organizations for the purpose of attacking problems in the lower grades.

All this would serve as a beginning. The procedure would place before us all the problems of young people and start us going. That done, we shall keep on, I am sure.

The public schools could justify their part in the affair on several grounds. First, the schools aim to build character and all this is that direction. Second, such a program of religious education should improve the conduct, quicken the interest, and bring wide-awake pupils into the public schools. It would convince parents that the schools are vitally interested in the things dearest to parents' hearts.

A child loves the place where he was and is happy. If the Sunday School is full of interest, if he feels it belongs to him, then his heart will be there, for in that place he found happiness. Isn't it inevitable that he will be loyal to his Church and to the King's business, if he feels it his highest honor to serve as his capabilities permit?

My class is the Men's Bible Class. Their part in this would be a full and free discussion. Theirs would be the business of convincing the people of the town that this is not just a fool scheme. Hard headed business men, they would see the saving in money and effort and convince others. They would help break down denominational narrowness that would hamper. Again, they might provide "the sinews of war"—money. I feel sure that they would get their satisfaction out of hearing children's happy voices while thus engaged in the Master's house.

A LETTER FROM TRINITY REFORMED CHURCH, WEST HOLLYWOOD, (SHERMAN), CALIFORNIA

Sunday night, January 15th, 1928, closed a very interesting series of evangelistic services in Trinity Reformed Church of West Hollywood (Sherman). We had a very lovely mid-winter Communion, well attended and a very impressive service. At the Sunday morning service prior to the Holy Communion three adults were received into the Church fellowship. One

of these, a life-long friend of the Reformed Church and a life-long reader of the "Messenger," was received by adult baptism and confirmation; and one a baptized and confirmed member of the Roman Catholic Church. As a result of these evangelistic services there are others who will be received at Easter by letter and by confirmation. The Church, the Sunday School, and especially the Ladies' Auxiliary, are doing excellent work despite the fact of California allurements and amusements every day of the week and particularly on Sunday.

The Christmas exercises were held on Friday evening, December 23rd, and an excellent program rendered before a good audience. It was generally considered to be the best Christmas program rendered by Trinity S. S. The Ladies' Auxiliary of Trinity Church has been very active during the past year. The treasurer's report read at the annual congregational meeting on the evening of January 5th showed no mean results of the year's labor, and the many friends of this mission throughout the eastern Church will no doubt be interested in some facts regarding the ladies' work. The total activities of the Auxiliary amounted to over \$1,200. The activities which netted the largest receipts were two Rummage Sales conducted in the Mexican section of Los Angeles, which brought in a total of nearly \$400. Luncheons and dinners, \$281; pre-Christmas Bazaar, \$309; dues, thank-offerings, quilting, etc., \$250. This money was applied to paying off the debt on the furnace, reducing debt on the organ and other Church obligations.

There is much yet to be done, and Trinity still needs the interest, prayers and support of the Reformed people throughout the Church generally.

—M. M. Noacker, Pastor.

Los Angeles, California.

RELIGIOUS EDUCATION NEEDS IN THE RURAL CHURCH AND COMMUNITY

Charles S. Adams, Agricultural Extension Representative, Berks Co., Pa., and Member of the Schwarzwald Reformed Church

It is evident from the title that there exists certain needs with reference to Religious Education in our rural Churches and communities. The Sunday School is the chief agency at present that is meeting to a limited extent the Religious Education needs of our rural communities, and in most communities the chief emphasis is on "limited extent." This agency, the right arm of the Church, is very much handicapped in its efforts under present conditions or facilities for doing its work. Among the handicaps may be listed these:

a. Lack of sufficient teachers; b. Lack of teachers with proper training; c. Numbers too small to definitely organize work by grades and departments; d. Non-residence of pastor makes close co-operation or direction from the pastor practically impossible; e. Co-operation between pastors of different denominations in a community is often unheard of; f. Conducting Sunday Schools away from the Church, in school houses, chapels, etc., works against making the Church the center of Religious Education and religious influences in the community. Other handicaps might be listed, but these are among the most outstanding in many rural sections.

Various means might be considered to help overcome these handicaps. However, there is one possibility that can be applied almost universally; at least to the same degree that the practice is being followed in our system of public schools where real progress is being made. This possibility is "consolidation."

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(Continued on page 20)

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EDITORIAL

THE CHILLY BATH OF FACTS

Those who have read Dr. Richard Cabot's "Borderlands of Ethics" must have paused to reread with delighted zest his half quizzical but wholly wise discrimination between the medical specialist in the professor's chair before his class and the same medical man with the same students in clinic.

"I have tried to bring out," says Dr. Cabot in closing his picturesque paragraphs on this matter, "the contrast between the comfortable security of the academic platform where the teacher is seen by his pupils in full control of the situation, adequate and successful because he enjoys very special advantages, and the medical teacher at clinic, seen in the midst of difficulties, grasping at expedients, half a failure, but *wholly drenched in reality*. Surely it is in the presence of the latter that the world's best lessons in ethics are learned."

One who knows somewhat intimately the life of Christian Churches can hardly fail to follow the implication of these shrewd words from the profession which is under bonds to do its utmost for the health of bodies to that other not dissimilar profession which is dedicated under the solemnest obligations to the health of souls. Somehow the homely surprise of that unusual metaphor, "wholly drenched in reality," is peculiarly arresting. It is a great thing, says Dr. Cabot, for a physician to be soaked now and again in *the chilly bath of facts that his theories can't deny, displace or ignore*. But is not that quite as valuable for a minister? Is the minister, however, as often exposed unprotected to the drenching fact-storm? Doesn't he oftener take to cover when he sees the cloudburst coming?

Religion is different of course from medicine because its criteria of health and wholeness are not to be judged by the standardized tests of clinical science. The minister cannot tap a man's chest and tell thereby whether he is saint or libertine. There is neither thermometer nor x-ray nor even surgeon's knife that can search out and report factually on the soundness of a soul. Moreover, it is the business of religion to maintain that not all things are as they seem—that the coarser realities open to human observation are not evidence of the realities which to us are unseen but to God are eternal.

Nevertheless the minister's preoccupation with these visions of "things hidden from the foundation of the world" may seduce him to a sheltered seclusion where his opinion of truth and faith is cherished quite apart from the real experience of men who above all things need truth

and faith to save them. The "comfortable security of the academic platform" affords to the theological teacher very often the same "control of the situation" which makes the medical teacher impressive in the lack of any testing stress. But worse for the practical success of religion than the professor's too frequent isolation is the security of the pastor's study, and especially the security of the pastor's pulpit, in either of which places he may, if he will, think and talk about *ideas* in preference to *folks*, and so defend himself from being "drenched" with *the sad and baffling reality of what men endure, what they battle against, what they puzzle over and what they despair about*.

A preacher of God's gospel who discovers on self-examination that he would actually prefer to read a book about theology, psychology or economics rather than to hear the story of temptation, bewilderment, disappointment and poverty told by one who has himself been through these fierce actualities, should be sharply aware of the pit of futility on whose verge he trembles. Whatever the good of thinking straight in the cold calm of detached reasoning, there can't be the evangelic power in it which derives from *feeling intimately the sorrows of men and women* who cry out in the clinic of life for the healing touch of a Saviour's sympathy.

Let the servant of Christ think high and walk lowly if he can, but if both are not within his spiritual scope, let him choose to walk lowly on the path of common humanity. "Too busy to study or read," and if it's being busy about things, it is deplorable indeed. But if it is being busy with folks, don't lament. Jesus was that way Himself.

There's no place where a man is so insufficient as in dealing with the troubles that people come to tell him of. The minister and the physician are in the same case here—the one with souls, the other with bodies and souls too. Neither of them knows just what to do in two-thirds of the cases that come to him. As Dr. Cabot so graphically says, both are more or less blindly "grasping at expedients." Each knows himself to be "half a failure" or worse. But the grand thing is that he is not dodging the facts of life. It's sordid and soggy business—absolutely "drenched with reality." But it *is* reality—neither theory nor dream. And God's man who has been through it and found God in Jesus "able to save" knows, as the theologian never can, that *God too is real*—even "drenched with reality."

—NOLAN R. BEST.

INVESTING FOR SPIRITUAL RETURNS

The big thing in Christian Stewardship is the opportunity it offers for us to exchange material values for spiritual values. Spiritual values are higher, because of their quality. Material values shrink. They may melt away entirely and become a total loss. At best they are only temporal. They have no value in that part of our life after death, which is the greater part by far. What are 60 or 70 years here, compared to an eternity? Spiritual values are securities that have no shrinkage, no losses. *They are always worth par and are eternal.*

The shrewd man is the one who can see this point and is investing for spiritual returns. All of his investments for material returns will pass with his death and have no further value, while his investments for spiritual returns are the ones that mature at his death and continue with him throughout all of his life, not only the physical part. This notion that we must leave everything behind when we die is all "rot." All that has only a material value will be left behind, but there is an opportunity to exchange those material values for spiritual values. Not to do that is certainly poor business. It shows a lack of vision.

Many people can see the chance to grab up so-called "giltedged" securities, yielding 6% to 9% tax free, but fail to notice that the returns all bear the stamp—"Temporal"—"Only good for the physical life"—"No value after death." It does require some skill to figure returns and amounts with the Christian faith as a factor in the equation. Many people are poor at it, as poor as Elijah. He counted a column of figures one day and made it "zero." *God counted the same column, and made it 7,000.* The difference was that Elijah was not an expert on the spiritual values of that day.

Christ even commended recklessness in making investments for spiritual returns. In exchanging the material for the spiritual, one can afford to be reckless. It is always a good investment, never fails in returns of a higher nature. That kind of investing is safe even if done recklessly. The widow gave all she had. That was mad recklessness, some very prudent financier would say. It was uncalled for, an abuse of self. What she needed was common sense. Yet Jesus commended her for it and spoke words of praise about her. Mary squandered a costly box of ointment, when a few drops would have done. She suffered the criticism of the financially worldly wise, but Jesus commended her act. It was a good investment. Recklessness in exchanging the material for the spiritual has made those two women immortal even in this world. Jesus saw what their returns would be.

The Missouri State Life Insurance Company gave out a statement in September, 1927, which says: "Recent surveys show that 90% of the estates of more than \$5,000 left by Americans are dissipated in 7 to 9 years after the death of their creators." A good steward is not judged "good" by the amount he can leave behind, but by the amount he can exchange from the material into the spiritual and take with him. *Leaving large estates in the form of material values isn't good business.* It shows a lack of a conception of values.

Spiritual power in the lives of sons and daughters as a return for money invested in their Christian education is a good spiritual return from the investment. Young men and young women, other than our sons and daughters, educated in our academies, colleges and seminaries, where their lives are developed in consecration for the cause of Jesus Christ are good spiritual returns. Some of these might even turn up and face us in eternity, compounded several times. Human souls that will appear in the life hereafter as a result of mission work, foreign or home, are good spiritual returns for material investments made in the cause of missions.

The best investments offered in this world are not on the New York Stock Exchange. They are offered by the Church. Our Apportionments offer these investments—and some people grumble at them. What folly! We

ought to be grabbing them up. We must be lacking in vision, some of us. The Church has the channels that can produce spiritual returns for material investments. We may chuckle at our 9% returns when we cash them in. But wait until we see those returns the Master holds before us, saying, "I was hungry, thirsty, sick and in prison—in the Japanese, Chinese and Mohammedans—and you invested material values there. *Here are your returns in redeemed souls!*" How does 9% look alongside of that?

—E. H. WESSLER, D. D.

* * *

THE OHIO PASTORS' CONVENTION

It was the writer's exceptional privilege to share in the Ninth Annual Ohio Pastors' Convention, held in Memorial Hall, Columbus, January 23-26. Even if some of us may be getting away from the idea that no American boy can ever aspire to become President of the United States unless he was born in Ohio, there can be no doubt that the great "Buckeye State" has been a pioneer in many good things and continues to set the pace along some lines in a most remarkable way. This Pastors' Convention, for instance, held under the auspices of the Ohio Council of Churches, is unique. We do not know that any other State has attempted anything just like it. At any rate, to keep it going for nine years with constantly increasing interest and to be able to say that this last Conference was "the best ever held, with the largest attendance and the best program," as has been testified by officials in charge, is greatly creditable both to the initiative and the perseverance of the saints in Ohio. Here were almost 1,200 enrolled pastors from all parts of the State, representing Churches of many denominations, gathered to consider for four days the vital tasks of the Church of our time.

Well-selected committees had been working throughout the year to prepare reports on such major subjects as "Evangelism," "International Goodwill," "Inter-denominational Goodwill," "Moral Welfare in the Home," "Inter-racial Goodwill," "Religious Education," "The Youth Community," etc. Every pastor enrolled was made a member of one of the commissions studying these problems. The commissions met with the committee which had prepared the tentative reports. These reports were considered and discussed for at least four hours during the sessions of the Conference, and after adoption the findings of the entire commission were then presented to the Convention for its consideration. A surprising amount of honest study and intelligent survey of the difficult and complex situations confronting the present-day Church is to be discovered in these reports. Together they constitute a document of vast human interest and a quite gratifying commentary on the consecrated and aggressive spirit of Ohio Protestantism. Is it too much to hope that the good example thus set may soon be emulated in other States? We sincerely hope it will.

Much of the merited praise for this fine achievement is undoubtedly to be ascribed to the executive genius, efficient planning, and inspirational leadership of the Rev. Dr. B. F. Lamb, Executive Secretary of the Ohio Council of Churches, and he has associated with him in the oversight of the organization a group of ministers and laymen who would be a credit to any movement. We shall not take time here to discuss in detail the remarkable program, which was in itself worth coming long distances to hear. In our judgment, even more valuable in its permanent influence than this great program is the fellowship of 1,200 of the active pastors of a State, thus assembled for four days, especially when you remember how many denominations and sects are represented among the delegates and how such a gathering in itself reveals the profound unity which underlies all divergencies of theological opinion and interpretation, as well as of Church government. During all these days one did not discover a single discordant note which reminded us of sectarian squabbles or the pride, prejudice and passion which have so often caused needless divisions in the body of Christ.

Only one thing, as we recall, filled us with regret—a fact which always jars our sensibilities at meetings of the Federal Council and all other interdenominational gatherings—namely, that Protestants have not as yet been able to come to a sensible agreement as to “the form of words” to be used in repeating the Lord’s Prayer. So we continue to fumble and stammer and then go our several ways, in order to perpetuate the distinction between “debts” and “trespasses”. It is altogether fitting that this difference should be found in the petition for forgiveness.

At this Conference, moreover, there was attempted, for the first time on so large a scale, what was unquestionably the crowning feature of this blessed fellowship, namely, *the observance of a Union Communion Service*. It is safe to say that this Communion, held Thursday, January 26th, at 11.45 A. M., deserves to be remembered as *one of the most important events in contemporary Church history*. The program announced that an explanatory statement preceding the Communion Service would “relieve from embarrassment anyone in attendance who did not desire to participate,” and all who wished to share in the Sacrament were requested to take seats on the ground floor of the great Memorial Hall. It is not easy to estimate the size of a crowd, but after questioning quite a number, we feel it is conservative to say that about 1,000 ministers participated in this historic event. Dr. W. O. Thompson, former President of Ohio State University and former Moderator of the General Assembly of the Presbyterian Church, U. S. A., presided, and he was assisted by Bishop Henderson, of the Methodist Church, and the representatives of various other communions. A large group of pastors in vestments led in the music. Elsewhere in this issue is printed a synopsis of the Order of Worship of this notable Communion Service. *It was in the highest degree impressive and edifying, and we cannot but believe that it was a joy to the heart of Christ.*

There were many followers of our Lord who had deeply regretted that the Lausanne Conference did not find it possible to hold such a Communion service. Perhaps, as Dr. Cadman and others have told us, it was too much to expect that such an achievement would be possible at the first gathering of that nature held in modern times, especially when we recall the presence at Lausanne of representatives of the Eastern Churches whose divergencies from us have been so great in the past. Nevertheless, one has the feeling that so long as the friends and followers of the Lord Jesus are unwilling to meet together around the Table of the Lord to “do this in remembrance of Him,” all the discussions about Church unity seem to be academic, and impress the man in the street as sadly lacking in reality. We should, therefore, thank God for such a wonderful spirit as was shown at this gathering of the pastors of Ohio, and pray that it may be a good omen for an ever-increasing fellowship, in harmony with our Saviour’s prayer—which was printed in large letters over the Conference platform at Columbus: “*That they may be one, even as We are one*” (Jno. 17:22).

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ORGANIZING FOR SPIRITUAL WORK

One of our happiest experiences in connection with the recent Ohio Pastors’ Convention was the denominational luncheon, held at Wilson Avenue Reformed Church, of which the Rev. Clarence Woods is the popular and indefatigable pastor. After an excellent dinner, in which about fifty of our Reformed Church pastors shared, Rev. T. W. Hoernemann, Vice-President of our General Synod, presented a well-devised plan on Evangelism, which was adopted by those present as the working plan for Ohio Synod during this strategic period of spiritual ingathering. Under the leadership of the Rev. C. W. Brugh, a few brief addresses were then made, emphasizing the urgency and significance of this fundamental task of the Church, and when one recalls the wideawake spirit and the devotion of the pastors of Ohio one cannot doubt that an earnest effort will be made to reap a spiritual harvest.

We cannot help wishing that some such united effort

were under way at this time in all the Synods of our denomination. As Dr. Vollmer tersely said in an editorial in last week’s MESSENGER, “Be sure to make good use of Lent; *a better chance for effective Church work will not come again until 1929.*” Pastors and Church officers who are not preparing by prayer and effort to evangelize their immediate communities, to encourage personal work among the members of their congregations, to organize prayer groups and use “Win-One” cards and other practical and approved devices for furthering these spiritual ends, are not only missing a great opportunity, but can hardly be said to be devoting themselves seriously to the basic task of the Church.

The Ohio Synod plan involves the following details: Feb. 1-11—Consideration and Formulation (meeting of Classical Committees on Evangelism, formulating program adopted at Pastors’ Convention); Feb. 12-26—Preparation and Organization (holding of Evangelistic Institutes in every Classis, pastors appointing representatives of Consistories and congregational organizations to attend, and every effort being made to have a day of great spiritual uplift and inspiration); Feb. 26-March 11—Invitation and Visitation (beginning with first Sunday of Lent, friendly visitors are to enter every home in the Synod during these two weeks, listing names of non-Church members, and the visitation is to culminate with March 11th as Every-Member-In-His-Place Sunday); March 11-25—Reclamation and Vitalization (special effort to reach indifferent and inactive Church members and to vitalize Church organizations for a definite spiritual awakening); March 26-April 8—Culmination and Conservation (special meetings to secure definite decisions for Christ and the Church, and ingathering of new members).

While it is not necessary to follow slavishly such a plan in every one of its details, we consider this particular outline to be extraordinarily suggestive and helpful. Some such well-arranged schedule is necessary to make the most of these swiftly passing weeks. No man on earth can measure the amount of good which might be done if our congregations would apply themselves diligently to this supreme business of the Church in some such intelligent way.

* * *

LETTERS THAT HEARTEN US

If you happen to be among those who say that “nobody appreciates the Church paper any more,” how about a glimpse at a few of the rays of sunshine coming to this office in a single day’s mail? We will admit in advance that not every day brings quite so many; nevertheless, the kindly testimony of friends is never altogether lacking. Here are a few from this day’s mail:

I. One of the first responses to the appeal of the Rev. J. Stulc, of Czechoslovakia, came from Mr. Paul A. Moyer, of Chestnut Hill, Philadelphia, in the form of a MESSENGER subscription for Rev. Mr. Stulc. In his letter this good friend says: “As long as I remember, the MESSENGER has been received in our home; and now that I have grown to manhood, and have been a traveling man for some years, I look forward to the week-end at home with the family and the MESSENGER. Then I read it on the trains, and finally leave it on some hotel desk where, I hope and believe, it will do some weary traveling man a great deal of good.” We may add to this that quite a number were moved to do a similar generous thing for our brother in far-off Czechoslovakia, which only proves again that the Church paper is *being read—and is bringing results*. In a single week we have received dozens of gifts for good causes and inquiries as to what might be done in certain specific cases of need and quite a few are telling us how they pass on their MESSENGERS to do good elsewhere after they themselves have profited by reading them. (See note on auto in this issue).

II. Here is a note of appreciation from our good friend, Mrs. G. J. P. Raub, of Quarryville, Pa., who has been laid up for more than three months in the hospital and at home, telling how she has enjoyed not only the Cen-

tenial number, but all the numbers of the MESSENGER. Like many others who have been "shut-ins," she has had more time to read and meditate upon the Church paper and adds: "I am proud we have such a progressive Church paper and want to congratulate you. I have been a reader ways been a subscriber. My father, George W. Hensel, was a life subscriber, and as children we always had it in our home." Similarly Mrs. Larzelere, of North Wales writes: "I love the MESSENGER. My mother's parents took the paper from its beginning. It is a great blessing to me, and I never want to be without it." We are always happy to think of those loyal homes in which the MESSENGER has been a household word for generations and where it continues to be appreciated and loved by children and children's children.

III. A note from the Rev. Victor A. Ruth requesting change of address for Mr. L. W. Truxell, tells how Mr. and Mrs. Truxell, who have been almost life-long readers of the MESSENGER, felt that they "just could not be without it while on a visit to their son in California," and so asked their pastor to see that the address was changed so that the MESSENGER might follow them to the Pacific Coast. The number of similar requests received by us, although it entails added bookkeeping, is a real stimulus in which we rejoice, because it indicates how deeply the MESSENGER is valued.

IV. Next comes a welcome note from Greencastle, Pa., containing a renewal of subscription from Mrs. Margaret H. Goetz, which adds this much appreciated information: "I am almost 85 years of age, and have read the MESSENGER since I was confirmed at the age of 17 years, when my father subscribed for it. So for 68 years I have enjoyed reading the MESSENGER, and as the years go by I look more eagerly each week for its coming; for like good wine, the older the MESSENGER grows the better it becomes." Isn't that a gracious word from an old friend? Surely one of the most beautiful ministries of a Church paper is its weekly visit to the folks who are growing old in years, but who remain young and forward-looking in spirit. It is our prayer each week that the MESSENGER may contain something of genuine blessing and comfort to them.

V. Last but not least, here is a note from one of our good pastors: "Nothing has been said recently about the appreciation of the ministers' wives for the splendid Church paper you are giving us. The one located in this manse cannot get along without it. Recuperating from a recent illness, she had to have the most recent issue close at hand with all the rest of the medicines." We are glad to think that the MESSENGER may be regarded as a tonic and a healing agent by any who are sick, and especially if we can be helpful to the wives of our ministers, who are doing so much by their beautiful service and sacrifice for the upbuilding of the Kingdom of God on earth. Among the consecrated and charming women in our parsonages the MESSENGER numbers some of its most devoted friends.

* * *

"WISDOM IN SMALL DOSES"

Dr. John Andrew Holmes, that wise and genial friend whose brief but pungent departments in the MESSENGER, *The Pastor Says* and *When Sunday Comes*, have for years been appreciated by many of our readers, has given this sage counsel to those who have either a chronic or acute inclination to criticise sermons: "Don't say the sermon is not good until you have given it at least a month's trial."

This moves the *Presbyterian Advance* to ask, "But would we ever either commend or condemn a sermon if we should put it to that test before expressing judgment?" It is safe to answer, "Rarely, if ever." It is probably correct that, even in the poorest sermons, ethical requirements are expressed and challenges to faith are given which will keep the best of us busy, and very few of us can claim to live up to the level of the sermons we hear. If we were to spend more time at the useful task of endeavoring to put into practice what we know to be right, it stands to reason that we would not have so much time

to criticise the efforts of our spiritual leaders to guide, edify, cheer, warn, or admonish us. Suppose we start in giving at least a month's trial to the persuasions and exhortations coming from the pulpit of the Church we attend. It will be worth while to discover just how much this honest effort will change our attitude toward the preacher and his sermon.

Moreover, this bit of advice from Dr. Holmes leads us to remind our readers that the University Publishing Company has recently published, under the title, *Wisdom In Small Doses*, a handsome little book of 116 pages containing many of the most helpful epigrams which this trenchant writer has used in the syndicated features found in the MESSENGER and other journals. They may be described as "homeopathic pellets" which are likely to be good for whatever ails you, and we cordially commend this book as a stimulus to right living, given in the most nutritious and concentrated form. If you have not yet secured a copy, we would advise you to get one for your library table. In addition to providing just the tonic needed for many an occasion, it will assist you a lot to develop your sense of humor.

* * *

The Parables of Safed the Sage

A PARABLE OF NAMES

There came a Knock at my door, and I sent a Damsel to discern who was without. And she returned, saying, A man desireth speech with thee.

And I said, Bid him enter.

So he entered, and we bowed unto each other, and said our Salaams. And he said, I count myself happy to have found the Oasis where thou dwellest, and I have journeyed over the Sands that I might inquire of thee. Is thy name Safed the Sage?

And I said, Was not that the name for which thou didst inquire, and they directed thee hither?

And he said, It is about thy name I would speak.

And I said, Go to it.

And he said, I have looked through the City Directory and I find no other man named Safed. And I have sought in Who's Who, and thou art the only man of that name I find.

And I said, That is more trouble than I ever took about the matter.

And he said, I have looked in the Encyclopedias of Biography, and I cannot learn that any other man ever lived who had the name of Safed.

And I said, That fact saveth me some mix-up at the Laundry.

And he said, But I discover that there is a City of that name, and that it is an Ancient and Holy City, within the lands of Naphtali. Was that the place of thy birth?

And I said, Whether I was born there or not, I have been there and remember it, and that is more than some men can say who were born there.

And he said, What meaneth the name Safed?

And I said, There is given unto all men in Heaven and to some men on Earth a White Stone with a name whose meaning no man knoweth. What the name Safed meaneth unto me, I tell thee not. But of the City in Naphtali it meaneth White, Translucent, Clear; and it is the City set on an Hill whereof the Holy Gospels speak. Yea, and it is not far from the Hill named Safa, of which it is said that there Adam and Eve after a brief misunderstanding came together at the end of Two Hundred years, and lived happily ever after.

And he said, Is there any significance in that?

And I said, There be some married people who might profitably get a kick out of that derivation. By this time,

men and women ought to have more sense than Adam and Eve, and compose their Little Differences and live on the square like a true married pair, as my friend Rudyard Kipling hath said.

And he said, But I do not remember anything very Illustrious about Naphtali.

And I said, Of his son Naphtali the patriarch Jacob said, Naphtali is an hind let loose; he giveth goodly words.

And he said, Was it of thee he spake?

And I said, Who knoweth? It is in the land of Naphtali the people that walked in darkness see a great light. Of that light mine own may be one Twinkling Candle. I would speak words that are free as an hind let loose, goodly words that hurt and heal, words that suggest deeper truths than I can utter, words whose sound I know, but whose profounder meanings are in the heart.

And he said, Still thou dost not reveal unto me the mystery of thy name.

And he said, The angel would not do that for Jacob. But the angel blessed Jacob, and let him depart.

And he said, So bless me.

And I said, May the blessing of a very poor and ignorant man, striving to be a very little wiser, a man of many weaknesses and frailties, striving to be a little stronger and better, the blessing of a man whose achievements are so small they mock his ideals, but who is not yet discouraged, go with thee and abide evermore. And may the blessing of the Good God be with us both.

And he bowed low, and departed.

And as he went away, I said unto myself, It will be a sad day for me when people learn how little I really know.

COMMUNICATIONS

The Consolation of Religion

BY THE REV. H. R. L. SHEPPARD

(Preached in St. Martin-in-the-Fields)

I very seldom take a text when I talk simply from this pulpit, not because I want to be eccentric, as some have sometimes suggested, but because I always want to preach on our Lord's words, and I have had so many experiences, when I was younger, of taking texts from our Lord's words and utterly failing to make good with them, completely failing to find how to speak them as He would have spoken them, and compelling the attention of those who were in the pew, that I gave up taking texts mostly for that reason.

There is one text I have always longed to use and have simply ached to preach one good sermon upon. I tried it years ago. I don't expect you to know it a bit, but mostly we clergy go out of the pulpit asking God to forgive us for having failed so completely. Do you remember sometimes that we do not really enjoy preaching, that it is agonies to get up and speak, when sometimes one wants to be preached to by people in the pews, and agony week after week to get up and preach. When you think, as you are so often inclined to think, that we are so happy we are going to preach to the morning congregation or the evening congregation, just remember that sometimes to many who preach it is torture. What they really long for is to have the opportunity of just sitting and talking with you by yourself and learning from you, and teaching if they can anything you may want. But I do not think many people enjoy preaching.

Now the text that I would give anything to preach well from—and by "well" I do not mean with beautiful grammar, I do not mean a sermon that would read beautifully when it was printed. I do not mind a bit if I split infinitives in a sermon—Shakespeare did, after all; I do not mind a bit if my grammar goes all west, St. Paul's grammar always went west when he really got excited and keen. The text that I really want to be able to preach one sermon upon before I die is "Come unto Me, all ye that are weary and heavy laden, and I will give you rest: for My yoke is easy and My burden is light." I want to preach about that more than any other text, and much more now than I used to do years ago, because there has been such a

tremendous reaction towards what one would call the army-terrible-with-banners idea about God. We are always being bidden by modern preachers now to refrain from praying for ourselves. I always pray for myself, and I shall continue, because I think my Father would like me to. We are always being told that we must not want any comfort, any consolation, any joy, any help out of our religion; that our religion has got to be something tremendous and fierce, that God has got to be nowadays like an army terrible with banners; that we are always offered hardship and difficulty, and that there never comes any moment when we are offered consola-

tion. I cannot bear it, because, though I perfectly realize that sometimes religion is too much drenched with self-regard, and I perfectly realize that we have got to make ourselves cease to count, if by so doing we can serve our Lord; yet I think it is not fair to the Father-God not sometimes to give Him the chance of doing what surely He wants to do—to be frankly consoling. By consoling I do not mean being foolishly kind, over-gentle, over amiable, but I mean giving us the power to endure, the power to become strong, to be brave, the courage to carry on even if all people are laughing at us. I frankly want the consolation for religion, and I am not the slightest bit ashamed of it.

We are told that we must not look upon God as someone who is anxious to give us a consolation prize. Well, frankly, if I have tried hard and have failed, it is an enormous encouragement to me to have a consolation prize, and I think that if God be no less perfect and lovely and human and ideal than the perfect human father of man's conception, He must want sometimes to give us a consolation prize: which, after all, is but an encouragement to stick it and to go on and to endure and do as well as ever we can. I know that there is the Hill Difficulty, that we have to struggle up that hill, and that it leads to the Palace Beautiful; I know all about that hard side of the Gospel, and I want it, I want the struggle. I do not think a man is a man until he is facing odds. But I also want the consolation, I want the tender side, I want Jesus, I want the Motherhood of God.

I was so delighted to find only a few days ago that there is actually a phrase in the Bible that ascribes to God the lovingness of a mother. I often think that the sort of excess of the worship of the Virgin has been the desire of man for the human side of God. Why we should always think of God as a man, lacking, therefore, generally the wonderful virtues of the other sex, I do not know. I looked in Isaiah and to my joy I found that there was a text which said this: "As one whom his mother comforteth, so will I comfort thee." God is represented there as a mother. It so happened that I found it just the day before

AVIATION HYMN

Tune: St. Thomas

Arise! 'Tis break of day!
The hour is drawing nigh
For us to cleave an airy way
To lands that distant lie.

But ere we take our flight,
We will beseech the Lord
To guide us on our course aright,
And aid Divine afford.

"O God, in Thee we place,
In faith, our lives, our all;
Thou Who dost govern time and space,
Yet heed'st the sparrow's fall.

"Guard us, Thy children, when
Through trackless air we soar.
We need Thee always; but 'tis then
We need Thee even more."

Praise to our God above
For His protecting care;
For evidences of His love
And presence ev'rywhere.

Amen! Amen! Amen!
Our grateful hearts acclaim;
And gladly to the sons of men
The joyful news proclaim.

—Joseph Milton.

I went to a school chapel last Sunday, where there were one hundred new boys, and I happened to be sitting opposite a little new boy. He was in his own simple way, I think, trying to say his prayers, and he was trying mightily hard to push back the tears that were wanting to come into his eyes—obviously frightened to death lest the other boys should see him. I just longed to comfort him with the conception of God which Isaiah talked about, "As one whom his mother comforteth, so will I comfort thee." That is what he wanted. He did not want at that moment, like some other boys—but I do not know what boys like now, I am too old to know—he did not want anything except to think of God as his mother at home, just comforting and consoling. I avow we have no right to deny God, the Father-God, the Love-God, the joy of giving us sometimes consolation, encouragement, power to persevere, an utterly human love.

I think the worst sermon—or rather the most unfortunate sermon I ever heard, for the worst I preached myself—the second worst sermon I ever heard was preached by a very healthy young clergyman to a company of my friends. They were mostly charwomen in East London. We used to meet every Sunday afternoon for a cup of tea, and then we would perhaps read the Bible and talk a little, and we sometimes play musical chairs on Sunday afternoon—is it not dreadful? In a weak moment I asked an extremely clever don, a friend from Cambridge, a double blue and a double first, I am not sure he had not got three or four firsts. I asked him whether he would talk to these mothers. And, my gracious, it was awful! These poor old ladies had been working as chars most of their lives. They were crippled with rheumatism. I wonder if we ever think what it is to scrub an office floor for forty or fifty years, day in and day out, and know that if you do not turn up, however ill, you will likely get the sack. These were the old ladies. I have learned as much from them as from anyone in the world. We got together and this very healthy young man came. I longed to inoculate him with at least a fortnight's influenza, something at least to make him realize that we were all rather tired, and some of us all gnarled with rheumatism. He gave them a sort of Garibaldi conception of God. He asked them to gird up their loins and to storm the hill. It was a terrific affair! He offered them every sort of hard thing—persecution and a cross—as though they did not know what the cross was! He offered them ostracism—they thought it was a new medicine. The poor old dears did not know what it was all about. What they wanted to hear was what I want to hear, what I think everyone here and in Mayfair, just as in East London wants to hear—that the heart of the universe is loving and tender and that the God behind everything is sheer human love. If Jesus reveals the divinity of man, thank heaven He also reveals the humanity of God; and that is what people want.

Now what does that all lead to? Just this, I think we are sometimes a little bit too much braced nowadays, intellectually and physically. I am tired—and I expect you are, especially any of you who have been ill—I am tired of being braced by healthy people, of being told to pull myself together, and that there is nothing the matter, when I think that very possibly there is, certainly if one is a cripple. I once broke a leg, and I was written to that my leg was not broken. I knew it was, because I could not walk. But, oh, I am so tired sometimes, always, of people who have never been ill, who have never suffered, who have never been up against it, who have never lost the light of their life, I am so tired of their telling us that we must not complain, but just forget ourselves;

we must not ask for consolation: all we have to do is to sort of merge ourselves in the great cause and forget ourselves. I cannot do with it. I want our Lord as friend and companion, I want Him by my side, and I think that He wants to be by my side.

Years ago at the London Hospital, in Whitechapel, there was a lad brought in who was dying. The padre went to see him, and, knowing that his parents lived somewhere quite near, said, "May I send for your mother and father?" He said, "No, certainly not; I won't see them. I have scorned them all my life; I would love to see them, but I won't go grovelling back now just before I die." He had forgotten his father, he had forgotten his mother. I suppose the only thing in the world that that father and mother wanted to do was to come to him and be by his side and to offer him a love that was unjust. For the love of Christ is unjust. Why should the man on the cross, the penitent thief, be allowed at the last moment into Paradise? Why should Peter be loved back just by a look into discipleship? Why should the prodigal son be asked to sit down with the elder brother? The elder brother, after all, had done his best, and the younger brother had done his worst. But the point is that the love of God—we do not understand love, you see, yet; I think one day we will. It seems utterly unjust in a sense, because it is so much bigger. As the wisdom of God is beyond all sanity and all justice, so the love of God is beyond all sanity and all justice. It is something that we cannot understand; but it is utterly and wholly available to everyone who asks for it. God puts no test; He does not say, Now if you do this I will take you back," "If you attend a class, you will be welcome." No, you remember how he went out on the mountain side, and the moment the boy turned towards home, there was the kiss of fellowship and forgiveness. And there was a lovely feast and music. The moral law, I suppose, was broken, because there ought not to have been music until the prodigal had got much better; there ought not to have been a feast, because he was still really impenitent—his money had given out, that was all. But he had turned home, and he was welcome. That is like

A LETTER OF GOOD-WILL FROM THE OFFICE OF THE GENERAL AS- SEMBLY OF THE PRESBYTER- IAN CHURCH, U. S. A.

December 26, 1927.

Rev. Paul S. Leinbach, D. D.,
Editor "Reformed Church Messenger,"
1505 Race Street,
Philadelphia, Pa.

My dear Dr. Leinbach:

It has come to my notice that the "Reformed Church Messenger" is celebrating its One Hundredth Anniversary, and that with the New Year it will enter upon another century of service. May I have the privilege of offering to you and your associates in the Editorial Department of the "Messenger" my official and personal congratulations.

The "Messenger" has performed valuable service not only for the Church with which it is most intimately associated, but also for all of the members of the family of Reformed Churches. May the "Messenger" grow steadily in circulation and in ever increasing measure continue to perform a most helpful service on behalf of all who love and would extend the influence of Reformed theology and polity.

With warm regards to you and your associates, believe me,

Yours sincerely,

—Lewis S. Mudge,
Stated Clerk.

the love of the Lord, which I cannot explain, because it baffles and beats me. I only grope after it.

In these difficult days, when we read about all these problems of which the papers are so full, what the Bishop of Birmingham says or the Rev. H. R. L. Sheppard says, or something of that sort, do let us remember that sometimes by refraining from discussion we can yield to devotion; we can get past all these problems, that really do not matter twopence in the terms of eternity, up really to Christ Himself. I think when we get to Christ the first thing we want Him to do is to give us what we are told we ought not to ask, a consolation prize, at least, if we have tried our hardest for Him. And though we are always failing, we are all of us always failing, yet still we can start again, and again and again I think we can reckon on the human love of God. We can believe that Jesus can be by our side, giving us the power to become what we really do want to become.

"Come unto Me, all ye that are weary and heavy laden—." It does not matter at all what the cause of that weariness is. It is not always weak to want someone to strengthen and comfort us. It is denying that God has joy in helping us if we are always saying we must get nothing out of our religion. I think just as when one has suddenly gone out of the cold and plunged into the water, there comes a glow not of holiness, but of strength, that if we just allow God sometimes to help us, if we sometimes lean back on the love of Christ and say in our own simple language, "Well, I can do no more; Master, Master, undertake for me," why then He comes to us, and we find Him inside the consolation prize, He gives Himself to us, and then we go out and cease to worry, because the head and the heart do not agree; and then there comes Sunday again, and we rest from our worries and unquiet thoughts, we do not argue, but revel in what we have been offered, and see if it works, or if it is all humbug in the presence of the Christ. Is it all just a delusion that Christ honestly can come into the little building or the big drawing room or wherever it may be, and be by the side of some humble or intellectual person who just leans back upon Him because the stress and strain of daily life is almost more than they can bear? Try it, my dears, for God's sake, try it, and if, when you have tried it hard and long, nothing happens, well, then don't give it any more chance, if you have tried it sincerely. But do try it; taste and see how gracious the Lord may be.

I do not mean by that that we have got to wail and complain. I think we have got to stand at full height, as if we were in the presence of God and yet realize our nothingness by His side, and say to Him, sometimes in a sick-chamber, when nobody is listening, "Oh, please do show me the human side of love; do bring me the comfort that I want; for my luck is out, and my hardship is, oh, so difficult to bear"—I am not talking of illness, I am talking of troubles much worse even than illness—"my luck is so hard to bear; bring me the consolation of religion, please, for Jesus Christ's sake." Then, when I have had that little bit of encouragement that every human being wants—I cannot do my job unless people sometimes say, Well done, or Well tried—then, when we have had just that little touch and glimpse of the Christ as our Lover and our Friend, our Saviour and our Companion, then we can storm the heights and do what the Don told the old ladies with the rheumatism to do. Then we can face the task and face it bravely, because, as I once tried to say from this pulpit, but said it so badly, there is something in Christianity that is akin to a light in a cottage window on a dark night. There is consolation, thank God.

The Rural Ministry—A Challenge to American Youth

MALCOLM BOYD DANA, *Hartford Theological Seminary*

Young men of America, are you trying to discover a vocation that insures a maximum of adventurous activity? Are you seeking a task so mighty and even overwhelming that you will be forced to develop greater powers and abilities through the heavy demands upon your time, energy, and vision? Are you demanding a position that calls for the scientific methods of the engineer? Are you willing to invest your life in a great human cause, under the complete guidance of God, going forward to tremendous service and endless accomplishment? If so, dedicate all your abilities, heart, and mind to the tremendous opportunity of Christianizing Rural America.

I

Adventures such as a raging blizzard driving icy snow into your face for three and one-half hours, a half-crazed woman sitting in the back of your Ford with the jack, tire irons, and pump within her reach, a queer set of circumstances forcing you to face a theatre full of angry people and to gracefully fight for a principle, engaging in a distasteful, but necessary school fight, challenged by a belligerent, drunken cowboy, demanding sportsmanship in baseball, or, firing a player from a bitterly contested basket ball game and penalizing the home town rooters for rough tactics, keep life in a rural field from becoming dull.

Real adventure comes, however, when you stand by a bed upon which a young man lies dying of cancer. His French-Canadian wife, with their baby in her arms, stands wailing at the foot of the bed. A simple baptism service, marked with intensity of real Christian love, brings a smile to the young man's face and quiets the cries of the mother. Contacts and privileges such as these bring a rejoicing to your whole being that comes only through ministering in His stead.

What greater adventure could there be than to see the hostilities, petty jealousies, misunderstandings, and racial and clan barriers melt away as snow before the rays of the nearing sun? In their place is established a glorious fellowship of families and individuals working together to produce a bit o' heaven in rural America.

Some people climb the Matterhorn, swim

the Hellespont, and sail uncharted seas, and call it "Adventure." But give me a rural area where God is visible in the beauty of hill, forest, and stream, where God is challenging through the hungry folk that are often forgotten and allowed to starve for want of a friend, where towns and neighborhoods, hating each other, may be welded into one large community of friendly, loving folks. There is no greater adventure!

II

When you realize that America is primarily an agricultural nation and you feel the pulse of the rural life of today, you become startled. Think of New England with the grave problem of the unassimilated and uncared for friends from over the seas. Study the shift in population and find the trend to be away from the farm. See the rise of tenantry and its consequent unstable community life and the robbing of the soil. Become familiar with the illiterate, hungry folks of the Southern mountains. Face the facts that show the Church to be narrow, competing, and even decaying in thousands of rural situations. Then you will declare that the base of our national life is tilting, endangering not only a nation, but a world that looks to us for guidance.

The task of solving these problems falls in a large measure upon the leadership of the rural Church. The minister in town and country areas is in a position to lead the whole section if he possesses training, vision, and sticks until the job is done. Prof. William V. Dennis has made the statement that the fate of the rural democracy depends upon great, prophetic, rural Church leadership. Our basic industry will crack and break the nation unless we solve our rural problems. Here is a challenge to young men who want a task of unmistakable merit and importance, one that will demand all and pay large dividends. The privilege of Christianizing rural America is one of the greatest human causes of today.

III

The challenge of the rural ministry includes not only endless adventure and tremendous problems that demand all we possess, but boasts of scientific methods.

The spiritual shepherd that blazed trails in the new West years ago and the circuit-rider evangelist have been displaced. The idea that the country parish is only a place to begin or end a ministry has faded. In its stead lives the conviction that the rural ministry is worthy of a life time of service. This new conception has brought new methods.

Small towns and neighborhoods with surrounding open country are learning that co-operation is the only way to secure abundant living. Large areas have been mapped out and studied thoroughly. As an engineer surveys his site and then designs the ideal he is going to build, so by means of trained leadership a community blue-print is made. Every fact is listed and the ideal of each fact is stated. Then an adequate program is set up which will lead from the fact conditions toward the ideal condition. Every phase of the program is designed to meet a "felt need."

Prof. Dennis has stated the task of the modern rural minister by saying, "The first obligation now before the whole Church is to envision the nature and the extent of the problems of the rural field. By this is meant a recognition of all the problems the farmer faces—economic, social, political and others—and a vigorous effort to understand what these problems are, and to join with other agencies in seeking the solutions. Its second duty is to minister to the whole man and to the entire community, Churched or un-Churched, in the spirit of Him who said, 'I am among you as He that serveth.' Third, the Church faces the tremendous responsibility of teaching co-operation." That is life engineering, the highest of scientific procedure!

Rural life engineering challenges tremendously because it allows the life engineer to build scientifically a community life that is high, noble, and Christian; it creates a base upon which the industrial and city world may safely rest. But it challenges infinitely more because, surrounded by the beauties of nature, faced with great human problems, the leader is brought into the very presence of God. What a glorious challenge! Answer it with the last full measure of a devoted life!

Rural Life Progress in the United States, 10 Year Period, 1917-27

By C. J. GALPIN, *Senior Agricultural Economist, Division of Farm Population and Rural Life, U. S. Department of Agriculture*

(Address delivered before the Tenth Annual Conference of the American Country Life Association, Michigan State College, East Lansing, Michigan, August 2, 1927)

The last ten years of rural life in the United States, occupying the foreground of our picture tonight, melts by insensible degrees into a background of more than 200 years of rural life history. In spite, however, of this continuity with the past, we may, I think, better understand this small segment of rural history by noting and characterizing a certain 200-year trend in our rural population, a coincident 200-year trend in our urban population, and a phenomenal break in the growth of our farm population dating approximately with the year 1910.

Look for a moment at the trends of population, rural and urban, from 1720 to 1920. The first 100 years shows a rural population—which broadly speaking is all farm population plus all village population in villages of less than 2,500 people—slow-

ly declining from 90 per cent of the total population to 87 per cent; during the next 60 years declining from 87 per cent to 71 per cent; from 1880 to 1890, to 65 per cent; in 1900, to 60 per cent; in 1910, to 54 per cent; in 1920, to 49 per cent. Decade by decade, you see the percentage decline of the rural population and the corresponding increase of the urban, until in 1920 it is found that less than half the total population is rural and the major part of our population is urban.

It will be noted by a careful perusal of the U. S. census figures for these 200 years that the rural population, while constantly forming a smaller percentage of the total population, was from decade to decade increasing in numbers; between 1880 and 1890, an increase of nearly five millions; between 1890 and 1900, nearly

five millions again; between 1900 and 1910, a little more than four millions; but between 1910 and 1920, only about one and a half millions. The presumption is that, the farm population part of the rural population increased in absolute number in each decade down to 1910, although no separate census figures for farm people were ever made before 1920.

In 1920, the U. S. census gave us a count of our farm population, 31,614,269. An estimate of farm population for 1910, by the U. S. census based on careful figures, gave 32,076,960; a count of the farm population by the census in 1925 gave 28,981,693; another careful estimate of the farm population by the U. S. Department of Agriculture, January 1, 1927, gave approximately 28,000,000. From 1910 to 1927, according to our best calculations, therefore,

the farm population (which is the core of the rural population) suffered its first break in a 100-year history of continuous growth in numbers. From 1910 to 1920 an absolute decline in numbers of half a million; from 1920 to 1925, an absolute decline of two millions; from 1925 to 1927 a decline of one million. It will be noted that the drop in numbers of farm people began in all probability before the World War and before the recent years of farm depression, indicating a subtle trend not related to the war, however accentuated it may have been by war and post-war influences.

I am inclined to consider the 200-year period of rural life from 1710 to 1910 as one block of rural life history; and to characterize it broadly; and briefly to evaluate its meaning to American national life. Then I propose to take the collapse in the growth of the farm population beginning in 1910 and continuing to 1927 as a significant index of a transition,—in fact, a transition marking a crisis in rural life history. Within this period of transition and crisis the last ten-year span, 1917-1927, stands forth shining with the spotlight upon it.

How shall we characterize that 200-year period of rural life in America? I see no distinct nation-wide rural culture in this period, as we are accustomed to measure European rural culture; that is, no heightened development of costume, dialect, folklore, folk-play, fine arts, handicrafts, literature, manners, folk-ways, and the like, although I do recognize that an argument might be put forward for some few regional types of rural culture.

What I especially perceive in the rural life of this 200 years is an amazing psychology of freedom, induced by contacts without restraint with the great spaces of plains, mountains, valleys, forests. This unrestricted freedom and boundless autonomy of the pioneer created virility, unreflecting self-confidence, and high imagination. And the debt of the nation to the rural life of this first period is for a constant inoculation of the growing cities with the serum of imaginative youth from the farms. We have come to attach to our concept of "The West" and "Western" those primitive elements of rugged strength, stride, and reach which I

perceive in the whole rural life of the years down to 1910.

There, then, is the frame and the background of the picture of American rural progress. In the foreground, very intimate to us, is a close-up of ten years. This tiny span finds itself in a different period, a period of paradox, with loss in numbers and bewilderment on the one hand, and a sense of creative ability on the other hand; in fact, a period of crisis.

Industry is outstripping agriculture; and the question which every thoughtful person has on top of his mind—though seldom allowed to become articulate—is, "Has rural life had its day; or has it a new day coming; is the farmer a disappearing human factor in American economics, American social life, American religious life, American politics; or is the farmer about to take a step up in American life, and fill a role,—a fitting new role, which corresponds with the noble pioneer role he has played in the first 200 years of American national life?"

To answer this question I now address myself.

(Continued next week)

Religious News from Continental Europe

By PROF. PHILIP VOLLMER, PH.D., D.D.

Russian Bishops Honored

In connection with the special Reformation Day exercises at the University of Leipzig, the Lutheran theological faculty of that institution conferred honorary doctorates of theology upon Bishop Theodore Meyer and Bishop Otto Malmgren, the titular heads of the Lutheran Church in Russia.

Hardly Believable

The "Manchester Guardian" says, "The oppression of the German people in the annexed province of Tyrol by the Italian government is so atrocious as to be hardly believable. Those people are and have always been as German as London is English, and yet the use of their mother tongue is forbidden in Church, business and society. Recently a law was passed compelling to write the inscriptions on their tombstones in the cemeteries in Italian."

"We Are the Ancients"

In the reply to the pope's recent encyclical on Church union, by Prof. Jensen, of Upsala, we find these striking sentences: "It is common to attach the greatest weight to the oldest opinion. Yet it is not correct to look for the highest wisdom in antiquity; because, as Bacon reminds us, we are the ancients, and those who lived before us belonged to the childhood of the race. On the other hand, ideas that have stood the test of time win a certain guarantee of their solidity in comparison with raw notions, suddenly springing from the

imagination of a new thinker. But that is only the case when those ideas are being constantly tested by experience and criticism; and it does not apply after tradition has become petrified and has attained the rank of a venerated idol. Tradition sometimes claims to be of divine origin, handed down in the Church from the time of the Apostles in a line of authorized teachers. The extravagant pretensions of Romanism, founded on the authority of tradition, which the Council of Trent declared to be of equal value with that of Scriptures, warn us against the danger of trusting such claims. Tradition may become an excuse for unfaithfulness to Divine revelation. Thus it was with the Jews, the Romanists and others."

The Evangelical University at Paris

On Nov. 9, the Paris Evangelical University observed its 50th anniversary. It was founded in 1877, as a substitute for the faculty of Strassburg, which in 1871 was annexed to Germany. Professors like Sabatier, Lichtenberger, Stoffer, Reville have given the faculty standing also outside of France.

Mount Athos Becomes a Republic of Monks

By a treaty signed in 1920, the peninsula of Mount Athos, upon which the fleet of Xerxes was wrecked and which has been occupied exclusively by Greek monks for more than a thousand years, was made a republic under Greek sovereignty. A new

constitution has just been granted by the Greek government. It is still the law that no female, not even a cow or a hen, can enter the sacred precincts.

An Italian University in Switzerland

Owing to the wide-spread propaganda in the Italian-speaking Swiss Canton Tessin by the followers of Mussolini, plans are being discussed for founding a university for the Italian-speaking parts of Switzerland, in order to train their own teachers for this territory, instead of importing them from Italy. Little Switzerland supports six universities (in the European sense of that name), three of which are German—Basel, Bern, Zurich, and three French—Geneva, Lausanne and Neuchatel.

A Reformed Synod in Greece

The few Reformed Churches of Greece have recently organized themselves into a small synod which has a membership of 5,600 communicants with six pastors and two travelling evangelists.

Roman Catholicism in Great Britain

The most recent statistics of the Roman Catholic Church in England is as follows: 30 archbishops and bishops; 4,742 priests, 2,517 Churches and Chapels, and 6,137,066 members.

The German Christian Endeavor Society

Recently a largely attended annual conference was held. The membership is 50,000 in 1,405 local societies.

A Letter From London

BY ALBERT DAWSON

(A Rewarding Interpretation of Men and Events Across the Sea)

The Fear of Rome

In anticipation of the presentation of the new Prayer Book to Parliament, Mr. Lloyd George and the Liberal Parliamentary Party have had a meeting with representatives of the Free Church, and the Executive of the Free Church Council has decided, not at all unanimously, to adopt a waiting attitude in regard to the Book. A disquieting fact is that a thousand clergymen from various parts of the country, assembled at the Church House, Westminster, passed this resolution: "In loyalty to Holy Scripture and to our Prayer Book and Articles, as well as to our ordination vows,

we refuse all assent and consent to the new doctrinal proposals." The resolution also affirms that the Deposited Book imposes on the Church doctrines which have no certain warrant of Holy Scripture and find no place in the Book of Common Prayer and Articles of Religion. The knowledge that the Roman Catholic Church continues to grow in Great Britain naturally stiffens the backs of sturdy Protestants. But there is no likelihood of Rome ever becoming dominant in the State or in the religious life of the country. Even the "Church Times," though it asserts that "it is the Mass that matters to the Catholic," declares that

none but the smallest fraction of Anglo-Catholics will ever accept Papal claims. The Archdeacon of Chichester reminds opponents of the Prayer Book Measure of the warning given by W. E. Gladstone in connection with the proposed disestablishment of the Church of England in his day. Remember," said the great statesman, "the residuary legate of the Church of England is the Church of Rome." If, adds the Archdeacon, Parliament deliberately throws out the Measure of which the Church, through her lawful assemblies, has approved by immense majorities, it will inflict a blow so severe and humiliating upon

the Church of England that it may well lead eventually to disestablishment; and he thinks the ultimate gainer by such a disruption would be the "residuary legatee."

"The Pivot of Destiny"

Amid the many discussions—political, social, ecclesiastical—proceeding in all countries, there are no questions so urgent as those which concern world-peace, and Churches of all denominations everywhere have no more immediate responsibility than that of organizing Christian forces against war. In Britain strong indications of public feeling continue to be given. Observance of December 18 as Peace Sunday was practically universal, and pulpit utterances and the response of the pew left nothing to be desired. What is needed is that the widespread and intense conviction and sentiment should take practical shape. Mr. Arthur Ponsonby, M. P., Under-Secretary for Foreign Affairs in the Labor Government, personally presented to the Prime Minister at his official residence a Peace Letter signed by 128,770 people containing the following pledge: "Convinced that all disputes between nations are capable of settlement either by diplomatic negotiations or by some form of international arbitration, we solemnly declare that we shall

refuse to support or render war service to any Government which resorts to arms." Mr. Ponsonby declared that many more people in the country are prepared to take the same pledge. The largest and most important International Peace Conference held in London since 1914 was addressed by statesmen, soldiers, journalists, scholars and preachers from various countries. Signor Nitti, Italian ex-Premier, declares that the dangers of war today are greater than on the eve of the Great War. The real stand for peace, he said, must be taken by the working classes of all countries. General von Schoenaich, whose 37 years' soldiering has made him an ardent pacifist, advocated a disarmament not only of guns, but also of heads, and that a declaration of war should be followed by the declaration of a general strike. The National Peace Congress, meeting at Manchester, by resolution expressed appreciation of the total disarmament challenge of the Russian Government representatives to the Preparatory Disarmament Commission, Dr. F. W. Norwood remarking that that challenge might prove to be "the pivot of destiny." Commander Kenworthy urges British and American delegates at Geneva to speak out boldly in this sense. Illegalize war, he

says, or as Americans say "outlaw" it, by mutual agreement, and armaments other than police forces will abolish themselves. General Lord Thomson, after visiting Eastern Europe, declares that everybody wants disarmament, but nations are dominated by fear. He says that only the United States can afford the luxury of arms, and he believes the American people would rather spend money on real estate. From America Sir Henry Lund brings the good news that a number of prominent public men, with whom he lunched at the Commodore Hotel, New York, on Dec. 7, decided to do their utmost to secure the resumption of the Anglo-American Conference on Naval Armaments and to form themselves into the nucleus of a Non-Partisan Committee on Naval Matters to secure this object. They desired that invitations should be issued to leading public men in England, with the object of arranging a private non-partisan meeting in London for a similar purpose. Because so many people in all countries, much as they love peace, do not realize the imminent danger of war, it is incumbent upon the Churches in particular to bring home to them the facts of the situation and make them realize their personal and immediate responsibility.

NEWS IN BRIEF

THE RUFUS W. AND KATHERINE McCauley Miller Memorial Fund Prize Essay Contest

Subject: "In These Days of Change and Challenge, How Can We Spiritualize the Home Life of America?"

Length: Not over 3,000 words.

Time: All essays must be received by Dr. Paul S. Leinbach, Executive Secretary of the Publication and Sunday School Board, by Children's Day, June 10, 1928.

Eligible: Any minister or member of the Reformed Church in the United States.

Instructions: (1) Sign essay with an assumed name, giving correct name and address on a separate sheet. (2) Use one side of the paper only. (3) Manuscripts, as far as possible, should be typewritten.

Prizes: First prize—\$100.
Second prize—\$50.

THAT AUTOMOBILE FOR PASTOR STULC

It has been a great pleasure for us to learn how many persons have been interested in, and responded to the appeal of Pastor Stulc, made in the "Messenger" of recent date. The latest expression of interest has come to us from the Alpha Bible Class of Christ Reformed Church, Martinsburg, W. Va., Dr. A. M. Gluck, pastor. Writing to us, for that class, Mrs. John L. Weyer says: "We will pledge \$50 towards the \$1,200 needed to buy the automobile for Pastor Stulc, provided the 'Messenger' will raise the balance. We believe that, by appealing through the 'Messenger' to the Reformed Church people, there would be other Sunday School classes, societies or individuals who would respond, etc."

The "Messenger" is very willing to carry this challenge to the members and societies of our Church and make report

from time to time of the responses, also to receive the contributions thus made. We hope that this much needed car can be presented in the near future to this faithful pastor of our Church who is laboring in Czechoslovakia. We would like to suggest that if the full amount is not raised, the contributors agree to our sending the funds in hand, to Pastor Stulc. If this fund is to be raised, let it be done quickly. There is no limit to the amount that any single individual may subscribe. Read again Pastor Stulc's appeal in the "Messenger" for January 12th, 1928, and let us know if you are disposed to do this fine thing.

Faith Church, Baltimore, Md., has unanimously elected Rev. Roland L. Rupp, of Millersburg, Pa., as pastor to succeed Dr. C. E. Wehler. This Church had been served for about 35 years by Dr. A. S. Weber. Rev. Mr. Rupp is expected to begin his new pastorate about March 1.

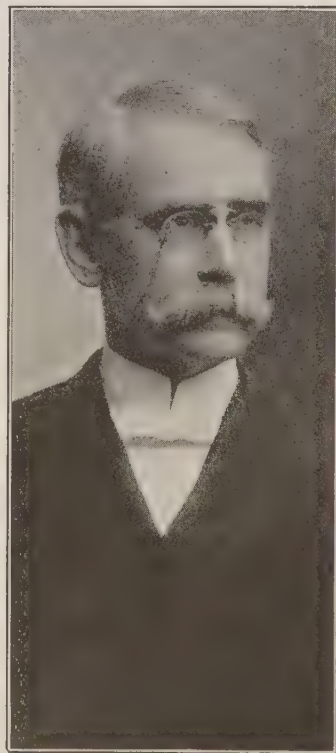
On Feb. 12 Rev. Dr. Henry H. Ranck, pastor of Grace Church, Washington, D. C., will exchange pulpits with Dr. George M. Diffenderfer, pastor of Luther Place Church. An Every Member Canvass will be made on Feb. 19 by the men of Grace Church, with a budget of \$10,000 to be pledged.

St. Peter's Church, Punxsutawney, Pa., Rev. M. N. George, pastor, properly observed Christmas Day and sent \$48 to the orphanage at Greenville. 17 members of St. Peter's attended the Standard Training School held simultaneously at Brookville and Punxsutawney; 113 were enrolled in Punxsutawney, 84 receiving credit; 10 Churches were represented.

A Reading, Pa., pastor writes: "The Rev. H. B. Kershner, of Phila., delivered a memorable address at our Consistorial Dinner, including all our Churches, Jan. 30, in Trinity Church, Mt. Penn. Those representative laymen were quite favorably impressed by his excellent address on 'The Layman's Church.' It was a masterpiece."

The "Messenger" deeply regrets to

learn of the loss by fire sustained Feb. 2 by the plant of the "Reformed Church Record," published at Reading, Pa., by the



THE REV. R. LEIGHTON GERHART, D. D.

On Jan. 30 our old friend, Dr. Gerhart, passed away at his home in Shippensburg, Pa., in his 83rd year. An account of the life and labors of this devoted servant of Christ will be published later.

Rev. I. M. Beaver. The papers estimate the loss at \$15,000. Having passed through a rather serious fire in its own history, the "Messenger" extends its sympathy to its contemporary.

On Wednesday, Feb. 8, Prof. Paul M. Limbert, Professor of Religious Education at Franklin and Marshall College, led the discussion at a Young People's Division Conference held under the auspices of Calvary Church, Reading, Pa., Rev. F. K. Stamm, pastor. The Church School invited the Young People's workers of the other Reading Churches to share the sessions. A fine evening of helpfulness was appreciated.

In the Wapwallopen, Pa., Charge, Rev. E. W. Stonebraker, pastor, reports the death of Mrs. Savilla Eckrote, Jan. 19, at the age of 69 years. She had been a faithful member of the charge, and mother of a large family, all of whom are members of the Dorrance congregation. The youngest son of Elder Archie Hess, confirmed with the last class at Hobbie, Pa., died Jan. 13, only 11 years of age.

The joint consistory of the Wapwallopen Charge, Pa., Rev. E. W. Stonebraker, pastor, met on Jan. 29, with full attendance. Reports of the past year received, accounts audited, officers elected for the ensuing year, budget arranged, constitutional questions asked and answered, and the pastor's salary raised. It was said by some one to have been the most pleasant meeting of the present pastorate, to which the pastor answered, "Amen."

Rev. Frederick K. Stamm, pastor of Calvary Church, Reading, Pa., was operated upon Monday Jan. 23, but we are glad to know that he is improving. The doctors are very much pleased with his recovery. On Jan. 29, and Feb. 5 Dr. George W. Richards filled the pulpit. Dr. Paul S. Leinbach will be the preacher on Feb. 12, and Dr. Theodore Herman will fill the pulpit on Feb. 19. Rev. Mr. Stamm expects to be strong enough to resume his duties on the 26th.

Christian Education Day was observed by Memorial Church, Dayton, O., Rev. Edgar V. Loucks, pastor, when 2 teachers, the pastor, and 3 seminarians spoke to the congregations. The pastor recently delivered a stereopticon lecture at Heidelberg College and at Central Theological Seminary. The W. M. S. recently conducted a one-day School of Missions which was a fine success.

Salem Church, Harrisburg, Pa., Rev. Dr. Ellis N. Kremer, pastor, at an open meeting held on Feb. 8 by the Ellen Gutelius M. S., Mrs. Mary B. Hoy, pioneer missionary, spoke to the congregation. "The Bulletin" announces that the next community sermon is being preached by Rev. Dr. Henry Howard, of New York, in Grace Methodist Church on the evening of Feb. 9.

The catechetical class of 1928, St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, organized itself electing the following officers: President, Amy Leinbach; Vice-President, Dorothy Wolf; Secretary, Mildred McLean; Treasurer, Bruce Helwig. On Jan. 29, the Senior C. E. Society, through its Vice-President, C. B. F. Deppen, presented the pastor with a copy of "The Note Book of Elbert Hubbard," as a birthday gift. Mr. J. LeRoy Sloat, Treasurer, reported the receipts of the congregation in 1927 were \$23,742.73.

The envelopes for the special offerings which are to be made during Stewardship Acknowledgment Week, March 11th to 18th, are now available from the Stewardship Department, 316 Schaff Building, Philadelphia, Pa. These envelopes are to receive the offerings which will be made by the members of the Church for the Apportionment, as a recognition of their Stewardship obligations. It is a fitting climax for the Stewardship Period which is now being observed throughout the denomination.

Mt. Tabor congregation of the Stoyestown Charge, Pa., Rev. William H. Snyder, pastor, rejoices in the thoughtful and considerate memorial to Mrs. Hannah Rhoads, given by her daughter, Mrs. Samuel Miller, to many people better known as Harriet Biesecker. The memorial consists of the complete installation of the electric lights throughout the whole Church, and which is highly appreciated by the members and friends of this Church. Mrs. Miller, at almost 80 years of age, takes much happiness in her faithfulness to the Church to which her mother was devoted.

Although Essay Contest in name, the suggested subjects for the various age groups of the 1928 Stewardship Essay Contest are supposed to be themes only, and can be worked into stories or articles as well as into essays. In fact any form of writing, so long as it brings out the central theme, "Practicing Christian Stewardship" and is related to the subject for the age group in which the contestant belongs, will be accepted by the Stewardship Department and will receive equal consideration with material submitted which adheres strictly to the Essay form.

The Mt. Crawford, Va., Charge, Rev. Harry W. Wissler, minister, enjoyed an unusually fine Christmas season. There was a large outpouring of giving sentiment that was contagious. Members and Sunday Schools vied with one another in diffusing joy and happiness. One of the largest Communion of the present pastorate was held at St. Paul's, Rockland, on Jan. 15. Quite a number of "Messenger" subscriptions are being renewed and the paper is being read, and much appreciated. The several congregations are arranging to hold the Foreign Mission Day service during February.

Ministers and Elders of Classis are invited to a day of Spiritual Retreat in charge of Committees on Evangelism of Lebanon Classis, to be held in the Myers-town Church, Rev. David Lockart, pastor, on Monday, Feb. 13. The program is as follows 10-10.30, Devotional Service, Rev. D. D. Brendle; 10-11.15, "Leadership Training—For What?," Rev. H. J. Miller; and from 11.15-11.45, an open discussion. After the Fellowship Dinner, from 2-3 P. M., the subject, "The Minister as Pastor," will be presented by Rev. C. M. Rissinger; and from 3-4, "The Cross As a Motive of Life," by Rev. Mr. Lockart.

Immanuel Church, Ellwood City, Pa., Rev. H. D. Maxwell, pastor, had a delightful Christmas season, with special music and programs. \$50 was given to Greenville Orphanage, with many gifts sent by the Ladies' Aid. The pastor and his wife were remembered with many gifts. Holy Communion was celebrated Jan. 15, when \$2,028 was laid upon the altar for the new pipe organ, to be installed for Easter. A Father and Son banquet was held Jan. 28, when addresses were given by the following: Dr. Fleming, Presbyterian Hospital, Pittsburgh; Dr. J. A. Mullan, Phila.; Dr. Charles Bell, and Mr. Charles Mileman; Mr. C. A. Martin, was toastmaster. Excellent music was rendered.

The Holy Communion and the 30th anniversary services were held in the Belknap Reformed Church on Sunday, Jan. 29, D. W. Kerr, a former pastor, now residing at Bloomsburg, Pa., officiating, who was responsible for the erection of the Belknap Church and also for the gathering together and the organization of the congregation in 1898. One adult, 83 years of age, was baptized and confirmed, and 4 children were baptized. The offerings for apportionment were \$60. A Sunday afternoon service was held at Eddyville, which is also a part of the Salem Charge, which desires a pastor by Easter. Rev. M. N. George, Punxsutawney, Pa., is chairman of the Committee of Supply.

The mid-winter Communion in First Church, Irwin, Pa., Rev. E. M. Dietrich,

pastor, was held Jan. 29. Although near zero weather prevailed a large congregation was present, and 22 adults were received into membership as part of fruitage of a 2 weeks' visitation evangelistic campaign engaged in by all the Irwin Churches. The annual offering for St. Paul's Orphanage amounted to \$344.99. A complete Junior Department has been organized in the S. S., with Miss Sarah Laughlin as superintendent. The work of the entire S. S. is improving steadily under the leadership of Superintendent A. G. Carlson.

In St. John's Church, Chambersburg, Pa., Rev. W. R. Gobrecht, pastor, the second anniversary of the dedication of the Church School building was observed Feb. 5th. The address was delivered by Prof. J. L. Finafrock, the County Superintendent of Schools, and an elder in the Mercersburg congregation. The Christmas offering, which through the White Gift service amounted to nearly \$350, was recently forwarded to the treasurer of the Hoffman Orphanage Board. The W. M. S. supplemented this amount by a sum which brought the total of the check to \$375. The W. M. S. Thank-Offering was also larger this year than in former years, the total being \$115. The Pastor was remembered with a substantial gift of money at the Christmas service on Christmas evening.

Stewardship Essay Contest participants are reminded that although Essays written in ink will be accepted, it is advisable to have them typewritten whenever it is possible, since they will then be more legible.

The Stewardship Period calls particular attention to the emphasis on the importance of Christian Stewardship as an integral part of the normal life. Special material has been prepared and mailed to the pastors, Sunday School superintendents and others interested in this Stewardship program. Literature on Stewardship in all of its phases is available for those who are promoting the Stewardship Essay Contest, the preaching or teaching of Stewardship, or Stewardship Acknowledgment Week, from Executive Secretary William E. Lampe, 316 Schaff Building, Philadelphia, Pa.

St. Luke's Church, Lancaster, Pa., Rev. John F. Frantz, pastor, observed Christmas with a full day's activity, starting with the beautiful Harbaugh Christmas service at 6 A. M., continuing with a S. S. and Church union service at 9.45 and a S. S. festival in the evening at 7.30. Offering for Bethany Home amounted to \$73.80. Watch Night services were held on New Year's Eve, with an informal program under the auspices of the Young People's Guild. After a social hour a candle service in charge of the pastor completed the service. Annual congregational meeting was held on New Year's night. The pastor's report showed that \$1,576.49 had been raised during the year for special purposes and spent for new carpet, new lights, mortgage reduction, etc. The S. S. averaged 228 per Sunday during 1927; the present enrollment is 459.

At a meeting of the Frieden's congregation, Friedensville, Pa., held recently, the Rev. T. M. Kressley, Coopersburg, was elected pastor. Rev. Mr. Kressley succeeds the Rev. J. G. Dubbs, of Bethlehem, who faithfully served this congregation for more than 35 years, but owing to physical disability tendered his resignation Oct. 1. Rev. Mr. Dubbs was, with grateful remembrance for his efficient services of the past, made pastor emeritus. For the past few years Rev. Mr. Kressley has been doing considerable supply work for Rev. Mr. Dubbs in this charge and consequently comes to his new field of labor not as an entire stranger. Service on Feb. 5 was in charge of the pastor-elect. At 2 P. M. installation services were in charge of a committee of Tohickon Classis, composed of: Revs. C. B. Weaver, George B. Hamm and T. C. Brown.

Zion Church, Nanticoke, Pa., Rev. Robert W. Huecke, pastor, has received several more people into membership. On Jan. 22, when the cause of the Near East Relief was presented, \$340 was pledged, in addition to which the S. S. is sponsoring a child. During the following week the conference of all Reformed Churches on Evangelism in Northern Wyoming Classis met in Zion Church. Rev. A. M. Schaffner, of Plymouth, opened the conference by giving a talk on "Building Up the Kingdom—How?", which was the theme of the conference. Not only were ideas exchanged in the following discussion, but the men also came to conclusions of definite plans of action, which will be followed in the Crusade for Christ in the mining sections. A very excellent paper was read by Miss Katherine Maddox on the subject of "Building Up the Kingdom Among the Young People." The basement of Zion Church has been furnished with 300 beautiful, new, substantial folding chairs.

The Ministerium of the Western Section of North Carolina Classis held its February meeting at Lenoir at the home of Rev. J. C. Peeler. After being called to order by Pres. Koons, Rev. Dr. George Longaker opened the meeting with a devotional period. Dr. Longaker gave also a sermon outline on "Who Are Saved and Who Are Lost." This provoked much thought. Rev. J. A. Koons led in prayer. A book review was presented by Rev. Hugo Kellermeyer. This was on "Science and Religion," by J. Arthur Thompson. It was an exceptional review of a book worth the attention of any religious worker. During the business session the committee for arranging a future layman's meeting in this section gave a report. A tentative date was suggested. The birthday anniversary of President Koons was observed through the presentation of several serviceable gifts. At the request of the Central District Ministerium for a fraternal delegate to their next meeting, Rev. W. C. Lyerly was appointed. Rev. J. C. Peeler then took the society to the Hotel Markheim, where dinner was served. A vote of thanks was given Rev. Mr. Peeler for this kindness. The meeting was closed with prayer by Rev. C. C. Wagoner.

Evangelist Othie Sackett conducted two weeks' special service in the Salina, Pa., Church, Rev. H. F. Loeh, pastor. These services were very successful, with large attendance each evening, even on Monday and Saturday. Excellent results were shown, too. The offerings were large, the spiritual life of the people was greatly quickened, 152 adults came forward and took their stand for Christ, also 118 children; and in addition many people have sensed their stewardship to God by becoming tithers. The mid-winter Communion was well attended, and 15 new members were received. A catechetical class of over 50 members is preparing for confirmation at Easter. A large men's chorus, under the leadership of Prof. Pfrogner, has been doing very efficient work all winter. Thursday evening services are held each week, and the members conduct almost the entire service. One week the members selected the most helpful verse of John's Gospel, and told why it was helpful to them. This Thursday was Bible Night, the members bring their Bibles and Testaments, and telling the stories connected with these Books.

The past few months have been exceedingly busy ones in Trinity Church, Akron, O., Rev. George M. Smith, pastor. The fall work opened auspiciously with all festivals observed. Work was started on the new Church building the day following ground breaking on Nov. 13. The progress that has been made is gratifying to everyone. The pastor is giving much of his time to details, as it is the great desire of the people to make every part of the building speak through symbols; the entrance, the chancel furniture, the arrangement of the sanctuary, the windows, the carvings, etc.,

all will speak to the worshipper. The Christmas offering of \$400 was divided among three orphanages. 200 attended the annual congregational fellowship dinner, after which a musical program was rendered and the reports from the auxiliary organizations given. The receipts of the year amounted to nearly \$66,000. The pastor's salary was increased by \$300, making the third increase in the past 3 years. An unexpected feature of the evening program was a moving picture taken on ground-breaking day. Communion was observed on Jan. 15; 6 adults were received into membership and 1 infant was baptized. Offering amounted to \$1,071. The pastor attended the Ohio Pastors' Conference at Columbus, Jan. 23-26. The Annual Pledge Taking Day was observed Dec. 18 with good results. The final field work of the Every Member Canvass was completed Jan. 22.

The First Church, Bellaire, Ohio, had an enjoyable Christmas season. Two Christmas services were held. A song service on Sunday evening, Dec. 18th, and a cantata on Christmas evening entitled, "The Christmas Spirit." Both services were well attended and much enjoyed. An offering of \$50 was received for the Fort Wayne Orphans' Home. The Friendly Class gave \$100 to the building fund. The King's Business Bible Class gave \$400 to the building fund. Many gifts were given by teachers to scholars and by scholars to teachers. An envelope, heavy with gold, was presented to the pastor and his wife by the Ladies' Aid Society, carrying with it the spirit of good-will and love. The pastor, Rev. Daniel Gress, spoke several times during the Week of Prayer, when union services were held in six different Churches of the city. He also preached the sermon at the preparatory services in the United Presbyterian Church on Friday evening, Jan. 22nd. The apportionment is paid in full up to date. All societies and organizations are doing splendid work. Poor families in the city are being sought out and aided with food and clothing. Jan. 29th completed one year's labor for the pastor in this field. It has been a pleasant year of ministry.

In connection with the editorial in this issue entitled, "Letters That Hearten Us," the "Messenger" wants to call attention to this much appreciated word from the Rev. George B. Hamm, of Hellertown, Pa., who writes: "The other day I was talking about the 'Messenger' with one of the faithful old members of our Church, the Hon. Jeremiah S. Hess, who is now in his 84th year and very feeble, but still vitally interested in all the affairs of his Church. He informed me that in the home of his father, Rev. Samuel S. Hess, and in his own home, they have been subscribing for the 'Messenger,' 'Kirchenzeitung,' and other papers of our denomination from the beginning of their publication. More than 10 years ago Mr. Hess's eyes began to fail so that he could not read anything, but in spite of that handicap, has not missed a single number of the 'Messenger.' It is read to him religiously every week by the members of his family since the very beginning of his affliction." Today, also, in a very gracious letter from Prof. George F. Mull, of Lancaster, he tells how Mrs. E. E. Higbee, so well known and so well beloved among the older members of our communion, and who is now in her 95th year, is still keenly interested in the "Messenger," having it regularly read to her and afterwards going over it laboriously with the help of a magnifying glass, apparently with the idea of finding something that may have been omitted in the reading. Who would not be proud and grateful to have such readers, such loyal and devoted friends? It should spur us on always to attempt our best. To these and to all other faithful friends, the "Messenger" sends its deep appreciation.

HOW MANY OF
OUR READERS WILL
BECOME BOOSTERS
FOR THE
MESSENGER
AND SEND US
ONE OR MORE
SUBSCRIBERS
BEFORE EASTER?

TRY IT
WON'T YOU?
BE A BOOSTER.
THANK YOU.

A. M. S.

In Pine Grove, Pa., Charge, Rev. H. C. Correll, pastor, the Christmas season was appropriately observed. At St. Peter's, Pine Grove, the choir rendered "The Angelic Choir," a sacred musical cantata, on Christmas evening, and the S. S. of St. Paul's, Ravine, rendered the cantata, "What Happened to Santa," on Christmas Eve. Both Churches were filled to capacity. The members remembered with a gift. The pastor and family were the recipients of gifts of various descriptions, among them being a radio, the gift of Mr. and Mrs. P. G. Lorenz, members of St. Peter's. The Sunday Schools presented the pastor and family with a well-filled purse, while many of the parishioners and friends expressed their good wishes with useful and appropriate gifts. Altogether it was another season of great rejoicing throughout the charge. The mid-winter Communion was observed during January and the services at Pine Grove and Ravine were exceptionally well attended. On Jan. 28, a Father and Son Banquet was held in St. Peter's, Pine Grove. This was the first affair of its kind to be attempted in the charge, and was a most decided success. The arrangements for the get-together were in charge of Mr. Elmer Spancake, teacher of the Men's Bible Class, and members of said class. The number present was 108. The Ladies' Aid Society of the Church served the refreshments, while the recently organized orchestra, consisting of members of both St. Peter's and St. Paul's, under the leadership of Prof. John Herring, of the High School, furnished the music. Singing and speech-making featured in the evening's program. While not being able to put "everything" across, prospects bid fair to date that the charge will be able to pay its apportionment in FULL.

The Christmas dawn service in St. John's Church, Sinking Spring, Pa., Rev. T. W. Rhoads, pastor, was attended by approximately 600 people. The choir, under the leadership of Mr. Wm. Unger, rendered

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the "Festival Te Deum in E Flat," by Buck, "Brightness and Best," by Coombs, and "Hallelujah Chorus," by Handel. The pastor gave an address on the Christmas Story. At this service the chimes were dedicated. These chimes were presented as a memorial to the late Rev. Wm. J. Kershner and his wife, the late Emma Gordon Weiser Kershner, by the children, Harold and Florence. The Beginners' and Primary Departments rendered their Christmas program on Christmas afternoon. Included in the program was the cantata, "The Magic Knock." The main department of the School rendered their program Christmas evening. The cantata, "The Message of the Chimes," and the pageant, "He Came to Little Bethlehem," were rendered. During the last year the S. S. donated \$5,300 to the Church building fund. A Junior Congregation and Men's League have recently been organized. The candle-light service on Christmas morning in Immanuel Church, Shillington, was in charge of the Junior Department of the Sunday School. The School rendered its program on Christmas evening. The pastor and his family were presented with personal gifts and a purse of gold by both congregations. The Adult Bible Class held a service in the Home for Boys in Reading; the pastor delivered an address to the boys. A musicale arranged by Prof. M. Fritch was held under the auspices of the choir. The program was rendered by the combined choirs of Hain's and Immanuel Churches, the male chorus of Shillington, the ladies' chorus of the Evangelical Church, of Mohnton, and the orchestra of the Lutheran Church, of Mohnton. The Men's League held a recent meeting open to everybody. Rev. W. S. Brendle, of Denver, was the speaker.

In Mt. Zion Church, Spring Grove, Pa., Rev. G. W. Welsh, pastor, Christmas was observed by the rendition of three distinct programs. On Christmas Eve there was a pageant of the school which was well rendered and well received. At this service, the pastor received a receipted bill for his phone for 1928, his wife received a fine casserole, the organist received a Waltham wrist watch and the congregation and school laid an offering for Hoffman Orphanage on the altar, to the amount of \$360. On Christmas morning at 6.30 the Junior choir under the leadership of Miss Lela Baublitz, organist, rendered a fine cantata. This organization consists of the junior members of the congregation and made a very fine impression on the good audience present. At the regular service, 10.45 A. M., the Senior choir rendered another cantata with fine effect. At the time of the Sunday School service the secretary, Geo. F. Hershey, and the supt., A. E. Jacobs, were remembered with purses. These men both have been in the active work of the Sunday School for more than 20 years and are very faithful. On New Year's evening we began a series of evangelistic services with the Rev. Dr. J. M. S. Isenberg, Vice-President of Ursinus College, as the leader. They proved very effective and were closed with a sacred concert by the Henry Rebert Male Chorus from Christ Reformed Church, Jefferson, Pa. On Jan. 8th we had the winter Communion and a very good number partook of the Sacrament. The offering was for benevolence. The congregation has paid \$600 on this item for the present year. Under the expectation of the coming of a new pipe organ, the old organ was sold and removed to make the necessary room. The choir was banquetted at the Aldine Hotel, Spring Grove, on Jan. 30, and is looking forward to a year of strong effort for the Master. At the congregational meeting held Jan. 1st the report of the treasurer was read for the year 1927 and members of the consistory elected. The new members were installed on Jan. 15. This is the 21st year of the present pastorate.

SOME ORTHODOX PARADOXES

The Redeemer's yoke makes the burden lighter.

Salvation is free, but many are not willing to pay the price.

Uneasy lies the head that does not wear the crown of righteousness.

The way to keep the secret of the Lord is to tell it to others.

The only chance for a man to find the way of life is to lose himself.

The Christian race can be won only by waiting on the Lord.

A child of God often walks best when he cannot see.

Our greatest strength often comes through weakness.

Wise men are often easily confused by foolish things.

—Fred P. Fisher, in The Northwestern Christian Advocate.

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Style A—Plain Rim—Best Plate

STYLE A PLAIN RIM

Best Plate

Quartered Oak, Walnut, Mahogany

10 inches\$0.00
12 inches 6.50

STYLE B PLAIN RIM

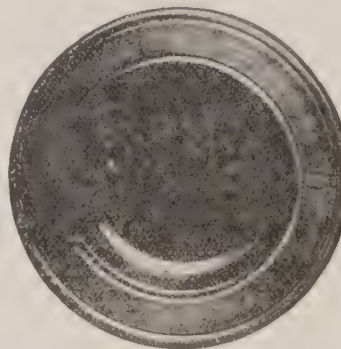
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12 inches 5.50

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Same model but dimensions as follows: Board on back, 11½ x 6 inches; box portion, 3 x 5 x 5½ inches. Price, \$3.50. Delivery extra.

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Rich rubbed finish. All corners rounded. Spring lock. Dimensions: Board on back, 8¾x15¾ inches; box portion, 7¾ x 8½ x 4 inches. Oak, \$8.00; Walnut, \$8.50. Delivery extra.

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Deep Bowl Plate—13 inches wide, 2½ inches deep Fitted with a removable red or green velveteen pad with or without monogram.

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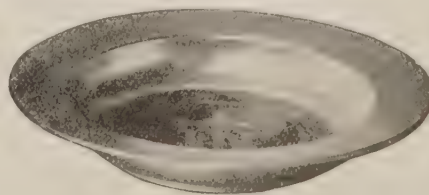
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(Held at the Ninth Annual Ohio Pastors' Convention, January 26, 1928)

A Hymn of Assurance of God's Mercy (All Standing)

"Jesus, the Very Thought of Thee"

The Call to Worship

The Lord is nigh unto all that call upon Him, to all that call upon Him in truth. He will fulfill the desire of them that fear Him; He also will hear their cry, and will save them.

Seek ye the Lord while He may be found, call we upon Him while He is near:

Let the wicked forsake his way, and the uprighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.

He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God; let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

The Invocation and the Lord's Prayer.

And when the hour had come, He sat down, and the Apostles with Him, and He said unto them, With desire have I desired to eat this Passover with you before I suffer; for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God.

"Break Thou the bread of life dear Lord, to me,

As Thou didst break the loaves beside the sea.

Beyond the sacred page I seek Thee, Lord;

My spirit pants for Thee, O living Word." (The Congregation)

Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do the things I command you.

"Bless Thou the truth, dear Lord, to me, to me,

As Thou didst break the loaves beside the sea.

Then shall all bondage cease, all fetters fall,

And I shall find my peace, my all in all." (The Congregation)

Almighty God, to Whom all hearts are open, all desires known, and from Whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name; through Jesus Christ our Lord. Amen.

O God, grant that this service may be profitable to all who partake of it, for sanctification of body and soul, for fruitfulness in good works, and for the establishment of Thy Holy Church.

O Lamb of God, who takest away the sin of the world, have mercy upon us. Amen.

"My faith looks up to Thee, Thou Lamb of Calvary Saviour divine!

Now hear me while I pray, Take all my guilt away, O let me from this day Be wholly Thine."

(The Congregation)

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; draw near with reverence, faith and thanksgiving, and take the Supper of the Lord to your comfort.

"May Thy rich grace impart Strength to my fainting heart, My zeal inspire; As Thou hast died for me, So may my love to Thee Pure, warm, and changeless be, A living fire."

(The Congregation)

The Prayer of Thanksgiving and Consecration.

The Distribution of the Bread.

A Hymn of Trust.

(Sung without announcement as the deacons return to the table)

EARN \$25 WEEKLY SPARE TIME, writing for Newspapers and Magazines. Experience unnecessary. Copyright Book, "How to Write for Pay," Free. Press Reporting Institute, 1296 St. Louis, Mo.

"Just As I Am, Without One Plea." The Distribution of the Cup.

A Hymn of Dedication.

(Sung without announcement as the deacons return to the table)

"When I Survey the Wondrous Cross." The Prayer of Intercession.

(All bowing down)

A Hymn of Praise.

"Crown Him With Many Crowns." (All Standing)

The Benediction.

(All seated and bowing down)

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen.

BETHANY ORPHANS' HOME

Rev. C. Harry Kehm, Supt.

Yes, friends of Bethany, we have our full share of snow. For a few days the old box-sleds and the horses had to be pressed into service in order to get to town and get such provisions as are needed. This condition lasted only a few days. The scraper arrived and now the "Chevy" truck is on the way again.

Well, what is the family doing? Do they have sleds enough to go around? Is coasting good? We answer these questions and say the family is having a fine time, not only coasting on these beautiful moonlight nights, but enjoying what not many people can enjoy these modern days—a real old-fashioned sleigh ride. We have divided the family into groups, and one after the other of these groups is taken for a ride. Just how far we will get giving all the groups rides depends on how long the snow will last.

Our nurse, Miss Myers, has informed us that she has accepted a position in a Baltimore Hospital and will leave us March 1. This leaves us without a nurse after this month. We should have one to take her place at once. We would like to hear from some one who will help in this important work of caring for the health of the children.

Home and Young Folks

NEVER-NEVER LAND

By Leslie C. Beard

O come and take a flight with me, To Never-Never Land! On us earth's drab monotony Shall no more make demand; In no geography you'll find This land of pure delight, We cross its borderlands whene'er Our fancy takes its flight.

In Never-Never land we'll roam, While sun shines all day long; The birds sing only sweetest tunes, Come, listen to their song! The soul is always filled with joy, Each day's a golden dream, This mystic land, it beckons now, Its signals brightly gleam!

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

LINCOLN AT GETTYSBURG

Text, Luke 14:11, "He that humbleth himself shall be exalted."

As we look forward to another observance of the birthdays of Abraham Lincoln and George Washington we want to concentrate upon one experience in the life of each of these two great Americans for which they have been highly honored.

On the coming Sunday, February 12th, our country will celebrate the 119th anniversary of the birth of one of her greatest sons, Abraham Lincoln, whose glory is increasing with the years.

There are many things in the life and

character of Abraham Lincoln about which one might speak with profit, but at this particular time I have decided to choose his visit to Gettysburg and his memorable address delivered there November 19, 1863, as the subject for our meditation.

The occasion which took Lincoln out of Washington more than sixty-five years ago was the consecration of the national cemetery at Gettysburg, where thousands of Union soldiers slept after the decisive battle of Gettysburg, having laid down their lives for their country.

During the period when General Robert E. Lee and his army invaded northern territory up to the time of the Battle of Gettysburg, Lincoln was in a state of great anxiety. General Sickles, of New York, had lost a leg during the second day of the battle and was brought to Washington. Lincoln visited him, and when General Sickles turned to him and asked what he

thought during the Gettysburg campaign, and whether he was not anxious about it. Mr. Lincoln turned to him and said: "Well, I will tell you how it was. In the pinch of your campaign up there, when everybody seemed panic-stricken, and nobody could tell what was going to happen, oppressed by the gravity of our affairs, I went to my room one day and locked the door, and got down on my knees before Almighty God, and prayed to Him mightily for victory at Gettysburg. I told Him this was His war and our cause His cause, but that we couldn't stand another Fredericksburg or Chancellorsville. And I then and there made a solemn vow to Almighty God that if He would stand by our boys at Gettysburg I would stand by Him. And He did and I will. And after that—I don't know how it was and I can't explain it—but soon a sweet comfort crept into my soul that things would go all right at Gettysburg, and that is why I had no fears about you."

And so, on the morning of November 18, 1863, President Lincoln was on a special train on the way to Gettysburg to take part in the dedication of the cemetery. Edward Everett, one of the greatest orators of the day, was also on the train. He was to deliver the oration at the dedication. But the President was also to speak. As the train moved along he began to think of his address and decided to jot down some appropriate words on a piece of paper. He searched in his pockets, but could find no paper. He looked about him and picked up a piece of brown wrapping paper from the floor and began to write his address.

When the exercises began, the next day, the great orator spoke for two hours and held the vast throng spellbound. At the close of his oration the great multitude burst into a long storm of applause. As Mr. Everett—"handsome, distinguished, graceful, sure of voice and of movement—took his seat, a tall, gaunt figure detached itself from the group on the platform and slouched slowly across the open space and stood facing the audience. * * * * * This was the President." I quote the above words from the little book by Mary Raymond Shipman Andrews, entitled "The Perfect Tribute."

The contrast between the deep tones of the orator who had just taken his seat and the queer, squeaking falsetto of the President was very striking. In the middle of his first sentence, however, Lincoln's voice became more powerful, and the audience listened breathlessly as he proceeded. These were his words: "Fourscore and seven years ago our fathers brought forth on this continent a new nation conceived in liberty and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation, so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of it as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

"But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow, this ground. The brave men, living and dead, who struggled here, have consecrated it far beyond our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they here gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom, and that govern-

ment of the people, by the people, for the people shall not perish from the earth."

At the close of the address the vast audience stood silent and motionless. There was not an attempt at applause. The President took his seat, greatly disappointed, feeling that his speech was a failure. When the ceremonies were over Mr. Everett went to Mr. Lincoln to congratulate him, but the President interrupted him and said they wouldn't talk about his speech. He paid the orator a tribute for his eloquent address. But Mr. Everett persisted in saying: "Mr. President, I should be glad if I could flatter myself that I came as near the central idea of the occasion in two hours as you did in two minutes." But Lincoln only shook his head and laughed.

The next day when out walking in Washington he was run into by a Confederate boy who was looking for a lawyer to write a will for his brother who lay dying in the prison hospital, having been mortally

IT IS OUR FATHER'S WORLD

I love to see the sun shine
From yonder clear blue sky,
I love to see the little stars
That twinkle from on high.

I love to hear the rain drops
That fall upon the ground,
I love to see the grass so green
That grows up all around.

I love to see the flowers
And smell the fragrant rose,
I love to watch the busy bee,
Busy where'er it goes.

I love to stand on mountain top
And look across the dale,
I love to hear the little spring
That gurgles down the vale.

I love to watch the fleecy clouds
That float across the sky,
I love to see the white snow fall
As clouds go floating by.

I love to feel the gentle breeze
That cools the heat of day,
I love to feel the breath of spring
When awhile it comes to stay.

I love to see the golden grain
That glistens in the sun,
I love to see the harvest-time
When growing season's done.

I am sure there is a Power
That rules supreme on high,
And I love to feel that Power
As the years go passing by.

And oh, there are so many things
In this old world to see,
Which prove that God is on His throne
And guides our destiny.

—Harry Troupe Brewer.
Hagerstown, Md.

wounded in the Battle of Gettysburg. Lincoln went with him to the hospital and wrote the will, so the story goes, but neither of the brothers knew that he was the President. He had told them his name was Lincoln, still they did not dream that he was President Lincoln.

From the lips of this dying Confederate Captain he heard the first eulogy of his Gettysburg address, and became aware of the spirit in which it was received by the people. The dying Confederate had a high regard for President Lincoln and expressed his admiration for him; and he went on: "What I want to say first is this: that he yesterday made one of the greatest speeches of history." "What?" said Lincoln, as he stared at him.

Then he told Lincoln what Senator Warrington had said to his sister, who was his

secretary. "He was at Gettysburg yesterday, with the President's party. He told my sister that the speech so went home to the hearts of all those thousands of people that when it was ended it was as if the whole audience held its breath—there was not a hand lifted to applaud. One might as well applaud the Lord's Prayer—it would have been sacrilege. And they all felt it—down to the lowest. There was a long minute of reverent silence, no sound from all that great throng—it seems to me, an enemy, that it was the most perfect tribute that has ever been paid by any people to any orator."

Then the dying man made this prophecy: "It will live, that speech. Fifty years from now American schoolboys will be learning it as part of their education." Then Lincoln for the first time understood the attitude of the people at Gettysburg. Then he realized that he had made a great speech. The dying Confederate held the President's hand as he went to his eternal reward. Lincoln went back to his arduous duties with a lighter heart.



Bible Thought This Week

SEEK THINGS ABOVE:—
Set your affections on things above, not on things on the earth.—Colossians 3:2. Ye cannot serve God and Mammon.—Matthew 6:24.

When Sunday Comes

By John Andrew Holmes

If Church members would merely behave, evangelistic services would be unnecessary.

Family Altar Column

Dr. Frank Grether

February 13-19.

Memory Hymn: "Ye Men of Christ, Awake!"

February 13, Monday—Power Over Nature.
Mark 4:35-41.

So human, yet so divine. "What manner of man is this that the winds and the sea obey Him?" Yes, what manner of man, O ye of little faith?

Why tremble with fear when Jesus is near? Though winds and the dark waters rave, What harm can betide with Him at your side?

He's willing and mighty to save.

We need an almighty and compassionate Savior. Two little traits which only Mark has depicted, draw us with cords of love to this Savior of ours; namely, **They took Him as He was and asleep on a pillow.** And how was He when they took Him into their ship? Tired. Sitting in the sea, He had preached a long and soul-searching sermon to a great multitude (4:1 and 35); and preaching makes a man tired. Ask your minister. And Jesus was a man, so human that He soon fell asleep. The Son of God knew hunger, thirst and weariness. That appeals to us. Now we know that He was touched with a feeling for our infirmities. Oh, let us put all our trust in Him!

Prayer: Lord, we believe; help Thou our unbelief. Be with us always, and let us have the comforting assurance of Thy presence. As Thou didst calm the storm, calm our troubled hearts. "My soul waiteth for the Lord more than they that watch for the morning, I say more than they that watch for morning." O Lord, let the light of hope dawn ever more brightly upon our souls as we look for Thy appearing. Amen.

February 14, Tuesday—Power Over Human Nature. Mark 5:15-20.

Another that pictures the divine power and human sympathy of Jesus. After his recovery this poor demoniac prayed—oh, how he prayed!—that he might be with Jesus. Once naked, now clothed; once raving, now in his right mind; once tormented by devils, now sitting at the feet of Jesus, his loving Savior. No wonder he desired to stay with Him. "Go home," Jesus commands him, "to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee." When the Lord hath had compassion on us it is very pleasant to be with Him, to feel the security of His presence and to revel in His sweet fellowship. But Jesus puts us to work. We are to be His witnesses. Of this man He made a preacher. What Hallelujahs resounded in his house when he returned sound and sane, and dressed as a man in his right mind ought to be, to his family and friends! He preached all the way home. The circle of the ten cities heard his gripping testimony: "Hear ye, how great things Jesus hath done unto me. He hath had compassion on me, even me, that terrible man of whom ye were so sore afraid."

Prayer: Almighty and compassionate Savior, how pleasant it is to abide with Thee. We thank Thee that Thou hast promised to be with us alway. We bow to Thy command. We are ready to do, or if it be Thy will, to suffer for Thy name's sake, and doing or suffering to bear witness for Thee. Thou hast bought us with a price. Thine the glory forever. Amen.

February 15, Wednesday—Raising the Widow's Son. Luke 7:11-17.

Again we see the compassion and the divine power of Jesus. Even Death must obey Him and give up his victim. A widow's only son was being borne to the burial ground. A woman takes pride in her son, there is something hidden in her nature that tells her, This son of yours will be your stay if your husband should die. Widows are God's favorites, "I am the widow's judge." A census of our Churches would reveal the fact that a high percentage of our members are widows. Women have more endurance and most of them live longer than the men. Especially is this true in this industrial age with its heart-rending disasters. All too often widowed women with their fatherless children crowd about our mines. "Men must work and women must weep. While the harbor bar is moaning." To console this widow Jesus said, "Weep not," and having touched the bier He called to life the young man taken from his mother by death, and gave him back to her. So the wailing of the mourners was turned into a psalm, "God hath visited His people."

Prayer: O God, we humbly beseech Thee, take pity on the widows and orphans. Hear their cries and aid them in their distress. And as Thy Son had compassion on this lone widow and comforted and aided her, fill our hearts with compassion to comfort and aid. And when in our distress we call upon Thee, oh, in Jesus' name hear us, aid us, comfort us with Thy life-giving assurances! Amen.

February 16, Thursday—The Blind Man Healed. John 9:1-12.

How ready we are to deny relief to suffering people because we think they themselves are to blame for their misery. But how could a man born blind have committed a sin before his birth and be punished for it with blindness. Neither were his parents to blame, Jesus said, "but that the works of God should be made manifest in Him. I am the light of the world." So Jesus healed the blind man, but on the Sabbath day. Consequently a great controversy ensued. Instead of seeing the hand of God in this miracle and believing

as the blind man did, the Pharisees were blinder than he. "One thing I know," said the blind man, "whereas I was blind, now I can see." In their fanatical zeal for the letter of the law the Pharisees cast him out; but Jesus found him, heard his confession of faith, and accepted his worship. O happy man!

Prayer: Open our eyes, O Lord, that we may believe in Thee, and see Thee as Thou truly art, the Son of God, the light of the world, our all-sufficient Savior and Lord. In the controversies raging all about us keep us from those heartaches which would embitter our lives; and let us find in Thee, yea, in Thee alone, that one thing needful to render us happy in time and eternity. Amen.

February 17, Friday—Walking on the Sea. Matthew 14:22-33.

Jesus constrained His disciples to get into a ship and to go before Him unto the other side. So they would not go willingly without Him. A storm may have been brewing, or dark forebodings were troubling them. Jesus by Himself went up into the mountain and was alone there in communion with the Father till toward morning, the fourth watch of the night. Then walking on the sea he went to the aid of His disciples. They took Him for a spirit and cried with fear; but Jesus pacified them, saying, "Be of good cheer; it is I; be not afraid." But Peter, that good swimmer (John 21:7), had his If. Had it not been for the Lord that If would have proved fatal to Peter. "Lord, save me!" the fisherman cried; and Jesus stretched forth His hand and caught him. Not his trying to walk on the sea did the Lord condemn, but his lack of faith. "O thou of little faith, wherefore didst thou doubt?"

Prayer: Lord, Thou knowest all things; Thou knowest that we believe on Thee. Yet with Thy disciples we must confess that we are often troubled with doubt. Stretch forth Thy hand and save us. Shine upon us, O Thou light of the world, that our doubts and misgivings, that darkness which so frequently obscures our faith, may be scattered, and that with Thy disciples we may worship Thee and confess, "Of a truth Thou art the Son of God." Amen.

February 18, Saturday—The Cure at Bethesda. John 5:1-9.

The great multitude of blind, halt and withered folk in the five porches around the healing waters—do they not remind us of our watering places, hospitals and homes for the aged and infirm? When the waters were troubled this invalid of so many years, so helpless, friendless and poor, was crowded aside by the others or their friends. Then a stranger passed through those halls. With the resignation of hopelessness this invalid with his big eyes looked up to the noble figure; and the sympathetic eyes of Jesus looked down upon him lying there with his mute appeal. Here now was a mightier One than any angel who, seen or unseen, might stir the waters and impregnate them with healing virtues. Jesus said, "Arise, take up thy bed, and walk." And soon the Pharisees saw a man walking through the streets of Jerusalem carrying his bed, and that on the Sabbath day. Let them torment him with questions and disparage his healer, he was happy. Later Jesus found him in the temple either seeking his healer, or praising God for his great deliverance.

Prayer: Mighty Savior, let us share Thy compassion. Be merciful to us, and make us merciful to others. Bless all the institutions that have been established in Thy name for the alleviation of human suffering, and all our physicians and nurses. Send forth Thy messengers of peace and health into the dark regions of the earth where so many sufferers are "seeking the

Lord, if haply they might feel after Him and find Him." Amen.

February 19, Sunday—The Omnipotent One. Psalm 104:1-8.

This Psalm fills us with that awe which we should always feel when we think of God, the omnipotent Creator and Ruler of all things. "He maketh the clouds His chariot, and walketh upon the wings of the wind; He maketh the angels spirits, His ministers a flaming fire." The heavens declare His glory; and the small fowls which sing among the branches, His tender solicitude. And this almighty and loving God is our God. Yea, more, as Jesus hath taught us, He is our Father. For our sakes, that we may worship and adore Him, He has made His handiwork so beautiful and sublime. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and godhead" (Romans 1:20). "My meditation of Thee shall be sweet; I will be glad in the Lord" (Ps. 104:34).

Prayer: Bless the Lord, O my soul. O Lord, my God, Thou art very great; Thou art clothed with honor and majesty. On this Thy Sabbath day we are filled with joy as we think of Thee. May Thy creatures all remind us of Thee, their omnipotent Creator. May we never mistrust Thy goodness or murmur against Thee. Yea, although we cannot comprehend Thee, the incomprehensible God, yet we acknowledge Thee to be the Lord who doeth all things well. For all the beautiful and delightful things Thou hast given us to enjoy we praise Thy holy name. Amen.

THE SNOWFLAKES

Tiny fleecy myriads come wafting softly down,
Some landing on the housetops, on trees all over town;
Nothing more pure and lovely, or freer from all blame,
Each one a star creation, no two of them the same.

At the windows happy faces of children, all aglow,
Visions of snowballs and snowman cheering their hearts, I know;
Dancing all around us are the bobbing little heads,
Watching God's white snowflakes forming their soft beds.

Home and fireside resting 'neath this blanket of snow
Thrill the soul of childhood as does the bright rainbow;
As each shining bit of beauty so softly alights
We thank God for His snowflakes sent from the heights!

—Jeanette Ritter Heller.

Birthday Greetings

Alliene S. DeChant

Stewardship Essay time has come again and Stewardship Poster time, too. And your Birthday Lady wants her boys and girls (aged 9-14) to share in our Church's January 1—March 11, 1928, contests. And why? To win a prize? Yes,—but more than that: To reap the GOOD we'll gain by entering the contests. To write an essay, we must know our subject, which, this year is, "Practicing Christian Stewardship." And to know, we must read, and read earnestly. Our Bible has much in it about Stewardship, especially Matthew, Luke and the Corinthians. Then, too, our

Dr. Lampe, 316 Schaff Building, Philadelphia, will send us very helpful "helps." S'pose we begin with the stewardship packet for our age-group, "Stewardship in the Life of Youth" (50 cents) and "Stewardship Stories" (50 cents) and study them,—really study them. And when we've learned much about our subject, we'll want to talk about it and we'll do just that: at the table, by the fireside, on the way home from school, and in Sunday School. And we'll ask ourselves: "What would I see if I could follow my Duplex envelope offerings, each week, until they had given the help I expect them to give?" And "I want to give back to God a life of service. For what shall I prepare myself?" And then, and then—after honest reading, after much talk, we'll be ready to put our stewardship-thoughts on paper, and we'll sit down and write in 300, 400, 600 or 800 words (or make a poster) what we think about Stewardship. And when we've written our essay and written it again, and yet again, and drawn and erased, and drawn again, our poster, we'll hand in the best one and the last, to the chairman of the contest who will see to it that it reaches the proper place. "Read, talk, write, draw stewardship" greetings this week to all my Birthday Club stewards who want to live, for Him, a life of service.

P. S. 1—Watch for the rules of the contest.

P. S. 2—Dr. and Mrs. William Mann Irvine received more than 800 cards at Christmas from Mercersburg boys in the States, in Korea, India, Canada, England, France, Cuba, Porto Rico, Turkey, Czechoslovakia and other places. Someday my Birthday boys will send just such cards, for they too, will love Mercersburg.

THE PASTOR SAYS

By John Andrew Holmes

In the long run, your character will make you gain. In the meantime, it is gain.

PHI BETA KAPPA ORGANIZERS MEMORIALIZED

At the annual meeting of the Phi Beta Kappa Fraternity of Reading and Berks County, an original poem memorializing the founders of the organization was read by Rev. Dr. Thomas W. Dickert, pastor of St. Stephen's Reformed Church. Phi Beta Kappa is an honorary fraternity, with 110 chapters located at classical colleges throughout the country. It has 50,000 members. Only students of high scholastic standing are eligible to membership. Dr. Dickert's poem follows:

PHI BETA KAPPA

I

God bless the day when those five men,
A century and a half ago,
Caught visions far beyond the ken
Of other students who, we know,
Were seeking truth and knowledge then,
But failed to feel the heavenly glow.

II

The names of this unique quintette,
Who formed the first fraternity
Of learned youths, a rare vignette,
And gave it their paternity,
The college world will ne'er forget,
Though blazoned in eternity.

III

Those strenuous days of stress and strife,
Those revolutionary days
When this great nation came to life,
Whose glory all the world doth praise,
When men were stirred by drum and fife
And all were in a martial wave.

IV

Those days gave birth to higher things,
In which the mind and heart prevailed,
Which served as inexhaustible springs,
Whose inspiration has not failed,
To make youths feel that they are kings,
When royal traits have much availed.

V

Phi Beta Kappa is the name
This literary band assumed;
Nor dreamt that it would win a fame
And be with fragrance so perfumed
That centuries would give acclaim
To its great worth left unconsumed.

VI

"Philosophy the Guide of Life"—
The worthy motto which they chose,
Has beckoned on to greater strife
A host of students who propose
To mount aloft, with knowledge rife,
When their collegiate days shall close.

VII

"Through hardships to the stars" they
strive;
They seek a herculean task;
What recks it them when they arrive,
Nor adequate reward they ask;
'Tis crown enough to be alive
In God's approving smile to bask.

VIII

The pilot guides o'er stormy seas
To untold treasures far away;
Through hurricane or friendly breeze
They follow on without dismay,
So eager their rich prize to seize
They brook no barrier or delay.

IX

The fifty founders so much prized
By every bearer of the key
For what they wrought and sacrificed
For an untold posterity,
Have lately been immortalized
By a memorial grand and free.

X

Unstintedly they gave their best
Their newborn country to sustain;
Their talents were a rich bequest
Which helped its honor to maintain;
Though they are now beyond behest,
Their influence shall fore'er remain.

XI

And in their name a fund endowed
Their faithful pupils contemplate,
Whose constant blessings are avowed
Their mem'ry to perpetuate,
As needy students are allowed
The help custodians designate.

XII

A host full fifty thousand strong,
We march beneath their banner high;
With loyal hearts we pass along
With their example to comply,
Aspiring to the ransomed throng
In hope to join them bye and bye.

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Quinquagesima Sunday, February 19, 1928.

Two Miracles of Power

Mark 4:35; 5:20.

Golden Text: Who then is this, that even the wind and the sea obey Him? Mark 4:41.

Lesson Outline: 1. A Troubled Sea. 2. A Troubled Soul.

Our lesson contains a vivid account of two mighty works wrought by Jesus. He stilled a storm on the sea, and He quelled a riot in a tortured soul. Sea and soul may well be taken as representing the material and spiritual aspects of our life. They are closely and intimately related and connected. And in our present lesson Jesus stands forth as the master of both. Matter and man obey Him. Seas and souls do His bidding.

Now every thoughtful person will grant that this is a difficult lesson to teach. Here are two miracles the like of which we have never experienced. We have never seen a tempest hushed in that fashion; nor have we witnessed the exorcism of evil

spirits. What, then, are we to do with these reported miracles?

Several courses are open to us. We may deny them. We may say that everything in the gospel story that exceeds our understanding is mere fiction. We may dogmatically affirm that miracles are impossible. But that is sheer atheism and stupid dogmatism, which has lost its standing among thoughtful men. If we believe in God at all, we must needs think of Him as being infinite in power and wisdom. Theoretically, then, He may at any moment perform acts that transcend human comprehension. And, particularly, the first question concerning a reported miracle is, not its possibility, but its actuality or historicity.

Again, the opposite course may be taken. Instead of denying the miracles performed by Jesus, we may affirm that they are the most important part of His life and work. We may say that they furnish us with proof positive that Jesus was divine. But if we do that we forget two things of vital importance. First, Jesus Himself did not so regard miracles. It appears from our records that He refused to perform signs and wonders in order to evoke faith in the hearts of men in His redemptive ministry. He spurned the suggestion of the devil to

establish His Messiahship by a miracle. He refused to re-assure the wavering faith of John, His imprisoned herald, by some miraculous sign. In the parable of Dives, He questioned the value of a miracle to turn men from sin to salvation. And, further, we forget that miracles are attributed to many others besides Jesus. In the ancient world miracles were believed to be of common occurrence. The life of Buddha is full of miracles. So is the life of Francis of Assisi, written by his adoring disciples at a much later time. Indeed, devout Catholics believe that their saints still perform daily miracles. Hence it follows that in the life of our Lord miracles were neither central nor unique. They do not explain His power over men nor their estimate of Him as being divine.

There remains, then, a third method of teaching our lesson which involves neither a denial of miracles nor an explanation of their importance in the religion founded by our Lord. We may regard His miracles of help and healing as the by-product of a life filled with the presence and power of God. Not as external signs that proved His deity and manifested His power, but as an expression of His character. Not as feats of superhuman strength, but as acts of divine love and mercy.

Such miracles of love Christ still performs. All men may experience them. He leads us to God, our Father, He kindles in us a faith that overcomes the world—the storms that dismay us and the sins that destroy us. It is the personal experience of these spiritual miracles wrought by Christ in the souls of sinful men that gives them the assurance that He is, verily, their di-

vine Saviour. And it is this common experience that forms a living link between us today and the men who appear in our lesson.

There may be no episode in our experience resembling in the least the outer setting of the stilling of the tempest. We, too, have been in raging tempests on land and sea, but Christ did not rebuke and hush them with one majestic word. But in the midst of all the storms of life, in its trials and vicissitudes, its dangers and deaths, did He give us a tranquil heart and the steadfast faith that, to them that love God, all things must work together for good? If so, we are the spiritual kinsmen of the dismayed disciples in the storm-tossed boat. We have experienced the miraculous power of Jesus.

And never, perchance, have we witnessed a scene like that enacted in the country of the Gerasenes. Indeed, our modern life affords us analogies to the strange happenings that transpired there. But have we never known or seen the power of Christ over the demons of sin in men? Have we never witnessed the spiritual transformation of devil-possessed sinners? Then all the miracles reported in the New Testament by those who knew the Lord will mean absolutely nothing to us. Only a similar experience of Christ's saving power, whatever its outward setting, will enable us to read the story of the Gerasene madman with an understanding heart.

I. A Troubled Sea. To escape the crowd and find needed rest, the Lord and His disciples entered into a boat and proceeded to the eastern shore of the Sea of Galilee. That little journey of six miles has become memorable. A storm smote the placid waters with its sudden fury and filled the disciples with fear. But the Master was calmly sleeping, exhausted by His arduous ministry of love, until He was awakened by the frantic cries of His companions. Then Jesus first hushed the fear in their hearts (Matt. 8:26), and then He stilled the storm. And with mingled awe and joy the disciples said, "What manner of man is this, that even the wind and the sea obey Him?"

That little crew of frantic men in a frail boat swamped by towering waves is an apt picture of the life of man in this vast universe. So impotent is man, and so omnipotent seems this vast mechanism of matter and force, of which he forms a mere atom. There is a scientific fatalism that tells us that we are the result of blind forces, the prey of deaf powers whom no voice can reach and no plea touch. It is a reign of terror that leads men to despair. And there is a foolish optimism that tells us that all the storms of life and the ills of the flesh are "brain-storms" merely.

How eagerly the troubled and perplexed heart of men turn from such sorry comforters to one who can speak peace to the soul. Christ alone does that. He slept calmly through the tempest. Men cried out in fear, but Jesus said, "Siopa," one word, and hearts were hushed. The tempest was stilled.

That one magic word men can learn only in the school of Christ. His gospel teaches it to humble and contrite hearts. It is the assurance that God is our heavenly Father. It is the tranquil faith that our Father is the Supreme Ruler of the universe, whom wind and wave obey. That faith comes to men when they take Christ into their ship of life as pilot; not a dead creed about Christ, but the living Master Himself. It will cure many of our storms and ills, and it will conquer all of them. It will make us thankful in prosperity, patient in adversity, and trustful in all the vicissitudes of our mortal life.

II. A Troubled Soul. Greater than the physical miracle in the sea was the spiritual miracle which Jesus wrought when He perilous journey had brought Him to the country of the Gadarenes. There He met and healed a demonized man.

Apparently this demoniac was a dangerous madman, known and feared throughout the region. His appearance was "exceeding fierce," and he dwelt in the tomb-like holes that honeycombed the rocky cliffs. Popular belief attributed his raging, homicidal madness to demonical possession. The coming of the Messiah, it was held, would end the evil power of demons over men and banish them forever to the place of torment. This tortured soul, we read, "ran and worshiped" Jesus, and the Master bade the unclean spirit come forth, out of the man. Then follows a strange epilogue. The unclean spirits besought Jesus, saying, "Send us into the swine, that we may enter into them." And the Lord, apparently, humored that most extraordinary request. Anyway, thus the spectators construed His commanding word, "Go" (Matthew 8:32), when two thousand swine, seized with a sudden panic, rushed headlong to their destruction "down the steep into the sea."

Two simple truths shine through the fabric of this narrative. The fabric is of minor importance, but these truths persist and are verifiable in our own experience and observation. They are the marvelous change which Jesus wrought in the demonized man, and the effect of this spiritual transformation upon the Gadarenes.

The central fact in the story is the changed man. He "that was possessed with devils" was seen sitting at the feet of Jesus, "clothed and in his right mind." And, later, this transformed man besought Jesus that "he might be with Him" (v. 18). Here is a miracle indeed, an act of God and a proof of His presence and power. A homicidal demoniac was transformed into a worshipful disciple. Christ has performed similar miracles all through the ages, and is still performing them. That is why men call Him divine, for no power can do that save God's. Great and varied are the powers of men. Even nature is subject to them. But one thing the mind of man cannot achieve; nor his money, nor his manliness. He cannot transform a sinner into a saint. And where we see a man who has been saved from his sin, we behold a monument of the grace of God. That supreme miracle is wrought by His spirit and power.


But this spiritual miracle had a dismal effect on the owners of the herd of swine. True, Jesus had helped a soul, but he hurt swine. And their owners besought Jesus that He should depart from their borders, lest more swine perish for the good of men. They had lost money by that transaction, and they were eager to get rid of that kind of a miracle-worker. Business came first, and then the souls of men and their manifold needs. Is that still the logic of "Big Business?"

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

February 19th—Are the Teachings of Jesus Up to Date? Matt. 7:24-29.

Jesus lived and taught nineteen hundred years ago. The Christian world is preparing to celebrate in a few years this great historic fact. Jesus was the greatest teacher that ever lived and yet He never wrote a book nor founded a school or a philosophy. This pilgrim teacher gathered a few folks about Himself and taught them the great principles of His religion and imparted to them the spirit of His own life. He taught only for a space of three years and died at the age of thirty-three. After His death His followers reduced some of His teachings to writing and handed them down through the generations in the form of the Gospels. There are just four of these Gospels, each one of which can be read through at a single sitting, and yet these teachings have been so widely circulated and so deeply studied and searched that they continue to be the marvel of the ages. They are so simple that most any



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child can understand their meaning and yet so profound that philosophers and theologians have never fully fathomed their depths. Thousands of books have been written in explanation and in application of these teachings and their influence on the thought and life of men after all these centuries is as great today, if not greater than ever before. They form the standard of human conduct and men measure the value of their lives and of the world by the same. As a teacher Jesus was unique. Nicodemus said, "We know that Thou art a teacher come from God." Jesus never laid down specific rules and regulations of life. The Pharisees who lived at that time did this. They had rules and regulations for the minutest details of life. Most of those rules have long since been outgrown and thrown into the discard.

Jesus taught principles and these have persisted to the present. They are just as valid today as they were nineteen centuries ago. Jesus first taught them in Palestine, but they fit into our American life just the same as if they had been directly spoken for us. This is a remarkable thing—that we always feel as if the teachings of Jesus were intended directly for us today. They do not seem to have the mark of a former period or age upon them, but they are present, up-to-date. They belong to every age. Herein lies one of the differences between Jesus and the founders of other religions. We ask, "Who was Buddha? Who was Mohammed?" But we always ask, "Who is Jesus?" Buddha and Mohammed belong to the past, but Jesus is contemporaneous in every age. Jesus belongs to the first age as well as to the present age. His teachings are just as vital and applicable to the present as they were to the past. They will be just as adapted to the future as they are today. They are never obsolete nor out of date. They are always in advance of the mental and spiritual reach of the world. They are ahead of the attainments of the average man and woman, consequently men and women are constantly going to the teachings of Jesus for light and for guidance and they are never disappointed. They find there the way as well as the truth.

It would be interesting to take up now some of the specific teachings of Jesus and see how thoroughly up-to-date they really are. Take, for instance, His teachings of God. Of course He was the greatest authority on that subject. He knew God and gave a conception of God such as the world had never known of before and which it is

even now but dimly grasping. Take His teachings about man. How modern it all seems! We have outgrown the ancient and the mediæval conception of man when matter was regarded as evil and man a miserable worm of the ground. Under the light of the teachings of Jesus we put a new estimate upon man. He is a child of God. He is of more value than the sparrows. There is nothing that a man can give in exchange for his life. His life consisteth not in the abundance of the things which he possesseth. So take the teachings of Jesus on the family. This is a very modern subject, but Jesus faced it and laid down principles which the world has never yet reached. Take the teachings of Jesus on sin. How very up-to-date that phase of His teaching is. He condemned sins of the spirit, such as hatred and malice and anger and falsehood, and largely condoned the sins of the flesh. The actual teachings of Jesus are very much up-to-date, but some of the interpretations by Churchmen and others of these teachings is thoroughly antiquated. The fault lies not in the teachings of Jesus, but with the interpretation thereof.

Jesus was a very practical teacher. He faced great issues and vital problems. It would furnish a very fruitful study to take certain great subjects, like the Sabbath, lawlessness, revenge, the industrial order, the relation of the rich to the poor, and gather together the teachings of Jesus on these various subjects. Sometimes His teachings on certain subjects are very meager, but exceedingly expressive and important. If the teachings of Jesus were more diligently studied and more earnestly and honestly applied to our modern conditions most of the problems which are perplexing human society today would be solved. The marvel is that Jesus should have been able to sense conditions as they presented themselves through the centuries and that He should have had the specific solution at hand to meet every conceivable situation.

There has been no teacher like Jesus. Two words were used by Him constantly as a teacher which no other teacher in the world has ever dared to use. They are the words which distinguish Jesus from any other who preceded or followed Him. They are the words, "Follow Me." He is always the file leader, always ahead of His followers. His teachings are not only up-to-date, but they are in advance of this age and every age. We cannot afford to ignore those teachings. We shall profit in every way by studying and following them.

THE MISSION HOUSE

Registration for the new semester in college and academy took place on Friday afternoon, Jan. 27. Some 20 needy students for the ministry, perhaps more, had received beneficiary aid checks and presented them in part payment of their dues.

On Sunday morning, Jan. 29, the opening service for the new semester was held in the chapel. Rev. O. A. Menke, of Manitowoc, President of Sheboygan Classis, preached a stirring gospel sermon on the "Holy Scriptures, Which Are Able to Make Thee Wise Unto Salvation Through Faith Which is in Christ Jesus" (2 Tim. 3:15). He stressed the importance of Bible study and meditation and warned against the danger of losing the quiet hour in the pressure of secular studies or even in the distraction of the externals of Church work. Quoting freely from an address recently given in Manitowoc by the President of the Gideons, he pointed out that we need to know our Bible as a salesman knows his catalog, and to carry in the sample case of our heart the finest examples of Christian virtues, for we are to be exemplars of Christian living and representatives of Christ.

Without a break between semesters we have entered upon the second lap of the school year. Here, too, the race is not al-

ways to the swift. It is steady, persistent toil that counts in the end, not frantic bursts of speed at examination time.

In our daily devotions we often remember you whose prayers and gifts make our work possible. Will you keep on praying for us?
—A. G.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor,
Room 416, Schaff Bldg.

Notice: All communications for the President of the W. M. S. of East Susquehanna Classis should be sent to Mrs. E. Roy Corman, 142 Chestnut Street, Sunbury, Pa., who is acting president in the absence of Mrs. Zendt.

Notes from Bethel Reformed Community Center: Goodrich Lynch, who is President of the Christian Endeavor Society at the Center and Vice-President of the South Branch Intermediate C. E. Society, was graduated last month from South Philadelphia High School. Mr. Lynch is one of the Sunday School teachers and also helps in the week-day vocational work at the Center.

Miss Matilda Lesse, formerly a regular attendanant at the the services and now a student in the training school of the Woman's Hospital, recently underwent an operation for appendicitis.

The Missionary Societies of the Churches of East Vincent Township—East Vincent, St. Vincent and Brownback's Reformed; Zion's Lutheran and Bethel M. E.—are planning a union observance of the Day of Prayer. These Churches are near Spring City, Pa.

Another of the interdenominational observances of the Day of Prayer will be that of the Woman's Missionary Societies of Frederick, Md.

During the recent sessions of the Educational Commission of the W. M. S. G. S., held in Central Publishing House, Cleveland, a most interesting tour through the establishment was enjoyed. This privilege was accorded through the courtesy of the manager, Mr. Peter Wetzel.

RELIGIOUS EDUCATION NEEDS

(Continued from Page 2)

Sunday Schools within its territory. Each of these 9 schools meets every Sunday and most of them at a time conflicting with regular Church services. Six of these schools own chapels, one purchased and remodeled a one-room country school house, one meets in a one-room country school house, and the ninth meets in the Church building. The total enrollment of these 9 schools is about 1,000, of which number about 750 are active members; only one of them has an enrollment of more than 100 active members, namely, 250. Of the rest only three have more than 70 active members. The average attendance of most of these smaller schools is so low that a satisfactory grading for proper instruction is almost impossible.

The territory is blessed with a network of good roads so that transportation facilities for consolidation are no item of concern. The territory could be so divided that three or four well-organized schools could be established and would be conveniently located with respect to all people concerned. This would not only make possible proper graded instruction and department work in each school, but would also make it possible for the pastors to associate themselves more definitely with the work of the Sunday School. Less teachers would be required and facilities

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for proper training of teachers would be very much better.

Daily Vacation Bible School work naturally would follow such a reorganization. Even Week-day Religious Instruction would become a possibility. All of these advances would tie up each Sunday School more closely with the Church and its program. Conflicts with Church services could be avoided. Parents and young people would be more ready to become active in Church affairs.

During the past five years these nine Sunday Schools have co-operated through a Sunday School Council, representing both the Lutheran and the Reformed denominations, two from each school. Both pastors also are members of this Council. Each year the boys and girls, teachers and officers, and many of the parents, representing the nine schools, meet at the Church for three joint events, namely: Field Day in May; Children's Day in June; Rally Day in October. From 200 to 400 or more people attend these events and the programs are made up by each school providing one special number.

The program of the Sunday School Council has aided somewhat in bringing all of these people together, not only in person, but also in thought and in Church support. In the latter, however, there is still much improvement to be made. "Consolidation" is now a matter for these people to consider seriously and if adopted, at least some of the present handicaps will vanish and Schwarzwald Community will more nearly meet its problems of Religious Education.

A BOOK OF SERMONS

A. E. Truxal, D. D.

"It was God's good pleasure through the foolishness of the preaching to save them that believe." By preaching, the Gospel of Salvation has been spread among men. By preaching, men have been brought to a knowledge and love of God as revealed in Christ Jesus. By preaching, the Church has been extended. By preaching, reformations have been brought about. By preaching, revivals have been instituted and prosecuted. By preaching, believers have been comforted, sinners converted and souls saved.

As the preaching is strong and efficient, the Church prospers. When the preaching is weak, the Church languishes. It is difficult to realize the large part accomplished in the salvation of the world by the preaching of the Gospel. In 1905 Dr. Dargan, of the Baptist Seminary at Louisville, Kentucky, published a history of preaching from the Apostolic Fathers to the Reformers of the sixteenth century. It is an interesting study. Many books of sermons have been published. The majority of these books are composed of sermons by single authors. Others are made up of sermons by different authors. These sermons may represent a certain period or certain movement or a given denomination of the Church. A book has just been published called "The Reformed Church Pulpit," of which the readers of the "Messenger" have heard or will hear. It is composed of twenty-five sermons by twenty-five different ministers of the Reformed Church and is edited by a minister of the Reformed Church. In my judgment these sermons are of a high order. Twenty-five different subjects are treated. Each author treats his subject in his own free way and consequently a satisfying variety is presented.

There is theology in these sermons, a philosophy of religion and the relation of religion to science; but these exist only as underlying principles. What is brought to the fore-front is Christ Jesus and His Gospel. All these other things are brought into subjection to God in Christ. What is remarkable about these sermons is the harmony in the general conceptions underlying them and in their aim and purpose.

It is plain that these preachers recognize the present condition of the Church and the world, and their aim is to apply the Gospel to the manifold needs by which they are confronted. The questions that are to be solved and the evils to be overcome by the preaching of the present day are old evils and old questions, but they appear under new forms, and new forms of the Gospel must be applied to them. The sermons of this book are both conservative and aggressive. They hold fast to the fundamental truths of the Gospel, and then on that basis go forth to attack the evils as they exist today in the Church and in human society.

This book, it seems to me, is a fair representation of the present preaching of the Reformed Church in the United States. The preachers appearing in it are a credit to our Church. They are men of ability who read and think and keep abreast of the times. But it must not be thought that this book exhausts the preaching power of the Reformed Church. Other books of sermons of other groups of preachers could be formulated of the same high order. By that which has been done our attention is called to the faithful, able and consecrated preaching of the Reformed Church. It is to be hoped that this published Book of Sermons will be read and studied by the members of the Reformed Church and others. It will prove edifying.

The Reformed people need not be ashamed of their preachers. As a whole they represent an able and efficient body of men. As in all cases, there are some exceptions. But as a body of preachers they measure up well to the requirements of the day, and the people ought to find pleasure in standing by them and supporting them in their labors.

We need more preachers and more good preachers. One of the preachers in this volume speaking on this subject says that the demand is not so much for numbers as for ability; it is not quantity so much as quality that is needed. In my opinion we need quantity and quality. The call is for young men of good minds, large hearts and heroic spirit to enter the ministry. The standard of Reformed preachers ought to be maintained and enhanced. There is an abundance of young men of the necessary endowments throughout the Church. In the name of the Lord, in the name of hu-

manity, in the name of God's kingdom, let them be called. In the present condition of the Church and the world they will find in no other calling so much pleasure and peace and joy and glory as in preaching the Gospel of Jesus Christ to mankind.

FINDING A HYMN FOR AIRMEN

By Carl F. Price

The Airmen's Hymn Contest, conducted by the Hymn Society, has resulted in awarding the prize of one hundred dollars to Miss May Rowland, of Eastbourne, England, for her hymn, beginning, "God of the shining hosts that range on high," which was chosen by a majority vote of the judges, Dr. George Elliott, Dr. William P. Merrill, and Dr. W. Russell Bowie, from the 1,276 hymns, submitted between August 1 and October 12. Now the Hymn Society is offering another prize of one hundred dollars for the best hymn-tune, submitted for these prize words before next Easter. It is of interest to recall that these hymn and tune contests are in part the result of the New York-to-Paris flight of Charles A. Lindbergh last May and the spiritual suggestions awakened by his venture.

Before ever Lindbergh had added New York City to his list of captured cities on both sides of the Atlantic last June, men had come to realize that there was a spiritual quality to his overseas flight which had so completely gripped the popular imagination. Maurice Rostand in the third verse of his poem to Lindbergh, "J'ai un Rendezvous Avec la Mort," sang in this vein (as translated by Francis Snow in "Current History"):

And when you flew o'er Newfoundland,
that still

Holds pious hearts, winging your lonely way

In heaven's trackless waste, they watched you till

You passed—then kneeled to pray.

W. O. McGeehan, sport's editor of "The New York Herald Tribune," in an article on "The Perfect Sportsman," wrote:

"As a sportsman young Lindbergh stands alone, quite as alone as when he was hidden by the mists of the mid-Atlantic, listening to the hum of his engine and the rustling of the death angel's wings."

Edwin L. James for "The New York Times" sent by wireless this significant paragraph from London:

"The more one thinks of the remarkable achievement of Lindbergh in his behaviour in Europe—an achievement which in some respects equalled his feat of flying from New York to Paris—the nearer one gets to a conviction that the Lord had a share in what he accomplished. Figure it out and you cannot find that he lacked one characteristic for the successful accomplishment of the role Providence assigned to him. He could not have been improved on if made to order by an omnipotent and discerning fate. 'I thought about getting there,' he retorted. But there was a mixture of hopefulness and wistfulness in his eyes which showed that this was not the whole story. He prayed and he prayed hard. He thought of turning back and figured it was just as bad behind as in front, and he kept on going. He looked at his compass and he prayed some more."

His triumphal passage through New York City we witnessed, standing in front of the Methodist Building on Fifth Avenue, and the thrill of that popular ovation is not soon to be forgotten. Before he had reached his destination, a lover of Christian hymns turned to me and said: "I will give you a thousand dollars." (I was tremendously interested and listened eagerly as my friend continued)—"to be used as a prize, offered by The Hymn Society for the best hymn for airmen. We have many splendid hymns for those who sail the seas,

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but we need some equally fine hymns for the airmen, now that aviation is destined to be come so popular."

The thousand dollars was soon deposited with The Hymn Society, but the anonymous donor agreed with the suggestion of the President of the Society, Dr. Milton S. Littlefield, that one hundred dollars would probably be sufficient to offer as a prize for the hymn desired, and the balance might be used for a number of other contests. Thus the Airmen's Hymn Contest became the first of a series of such contests. When on August 1 Dr. Littlefield announced on the front page of "The New York Times" and elsewhere the offer of a prize, hymns began to arrive within 24 hours and continued coming until Columbus Day, when the total had reached 1,276. They came from every State in the Union, every Province in Canada, from England,

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JOSEPH H. APPLE, LL. D., President

Ireland, Scotland and Wales, from France, Switzerland, Latvia, Bermuda, Barbadoes, Trinidad, Brazil, Germany and Spain, these last two countries contributing hymns in the native tongue. The youngest hymn writer was Miss Genevieve Heatley, of Mamaroneck, New York, aged 9; the oldest, Mrs. Coe, of Bronxville, New York, age 89.

The following is the winning hymn for airmen for which a new tune is now being sought (the hymn has been copyrighted by the Hymn Society, which grants permission for its use):

God of the shining hosts that range on high,
Lord of the seraphs serving day and night,
Hear us for these, our squadrons of the sky,
And give to them the shelter of Thy might.

Thine are the arrows of the storm-cloud's breath,

Thine, too, the tempest or the zephyr still;

Take in Thy keeping those who, facing death,

Bravely go forth to do a nation's will.

High in the trackless space that paves Thy throne,

Claim by Thy love these souls in danger's thrall;

Be Thou their Pilot through the great unknown,

Then shall they mount as eagles and not fall.

—May Rowland.

The competing tunes, set to the new Air-men's Hymn, are to be sent to Miss Grace L. Darnell, 418 West 20th Street, New York City, any time before Easter Day, 1928. They should bear a pseudonym of the composer, accompanied by a sealed envelope containing the pseudonym on the outside and the real name and address on the inside, together with return postage. Each composer may submit as many hymn-tunes as he may desire. The Hymn Society will reserve the title and copyright of the winning tune, but intend to grant permission for its use under certain conditions without charge.

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News of the Week

Mrs. H. W. Elson

Dr. Talcott Williams, Director of the Columbia University School of Journalism from its founding in 1912, to the time he retired as Director Emeritus in 1919, died at his home in New York City, Jan. 24. He was 78 years old.

Mahlon T. Everhart, of Pueblo, Col., son-in-law of Albert B. Fall, former Secretary of the Interior, has testified before the Senate Committee on Public Lands, inquiring further into the Teapot Dome oil leases, that in May, 1922, in Washington and in New York, Harry F. Sinclair, head of the oil interests that bear his name, delivered to him Liberty bonds of a value of \$233,000, all of which went to Secretary Fall. Mr. Everhart thus gave information which courts and oil investigating committees had sought for 4 years. Altogether the Sinclair contributions to the former Cabinet officer amounted to \$304,000.

A model town is to be built near Paterson, N. J. The land cost \$2,000,000 and consists of 1,005 acres. The feature of this proposed town is safe highways. The pedestrians are not to use those set aside for autos, nor will homes face on them. There

will be no crossings to the schools. It is to be a community of 25,000.

Through both branches of Congress, William T. Cosgrave, President of the Executive Council of the Irish Free State, extended to the people of the United States Jan. 25, the thanks of the Irish people for their sympathy and support in Ireland's 200 years of struggle for freedom. He declared he was returning the visit of Benjamin Franklin to the Irish Parliament. Both Houses greeted President Cosgrave warmly.

The new Louvain University Library at Louvain, Belgium, for which more than \$1,000,000 was raised in this country, is almost completed, and the building will be dedicated July 4, according to a recent announcement by the Engineering Foundation, which is arranging for the presence of American engineers at the ceremonies. The Foundation will place a clock and carillon in the tower of the building, at a cost of \$80,000.

A unique volume of autographs brought to Detroit by Mme. Boas de Jouvenel, distinguished French woman, in honor of Colonel Charles A. Lindbergh's New York

to Paris flight, was given to the flier's mother, Mrs. Evangeline L. L. Lindbergh, at the home of Mr. and Mrs. Henry Ford in Detroit Jan. 25. The book is a testimonial from the French people to Mrs. Lindbergh and contains letters from 27 of the leading citizens of the Republic.

The Carnegie Hero Fund Commission, at its annual meeting at Pittsburgh, Jan. 25, recognized 24 acts of heroism, awarding one silver medal to heroes, heroines and the relatives of ten who lost their lives while trying to save others. Pensions aggregating \$5,600 a year were awarded to dependents.

Sebastian S. Kresge, department store magnate, has made a gift of \$725,000 for the erection of an orphanage near Detroit, in which the children will occupy small cottages in a model community, it has been announced by the Kresge Foundation.

Colonel Charles A. Lindbergh arrived at Bogota, Colombia, Jan. 27 from Cartagena. The principal streets were filled with a crowd estimated at 100,000 persons. He was escorted to the American Legation by Cavalry and by about 1,000 automobiles. A huge street sign proclaimed, "Welcome to Lindbergh."

Mrs. Lillian Ford Feickert, of North Plainfield, N. J., former Vice-Chairman of the New Jersey Republican State Committee, and now President of the New Jersey Republican's Club, will seek the nomination for the United States Senatorship in the primaries in New Jersey on May 15.

The Administration proposal for an investigation by experts appointed by the President of the sinking of the submarine S-4 has been rejected by the Senate. The original resolution was submitted and amended to provide for an inquiry by a joint Congressional committee selected by the presiding officers of the Senate and House.

For the first time in history a landing was made by a dirigible on the flying deck of an aircraft carrier when the Los Angeles Jan. 27 came to rest on the Saratoga at sea, south of Newport, R. I.

A French aviator, M. Bajan, in a Goliath airplane, flew from Geneva Jan. 27 with 13 passengers on a new kind of aerial tour over Mont Blanc.

Drew Theological Seminary, which is to become Drew University as a result of a \$1,500,000 gift by Leonard D. and Arthur J. Baldwin, of East Orange and New York, received a gift of \$118,000 from Ellis L. Phillips, one of the members of the Board of Trustees. This last gift makes the total assets of the institution \$5,000,000.

Important discoveries proving the existence of a pre-historic civilization in Mesopotamia earlier than 3500 B. C. have been made by the joint Oxford and Field Museum of Chicago Expedition, it has been announced.

For the first time a foreign country which has borrowed money in the U. S. market since the World War will repay its obligation solely out of its internal resources. This country is Czechoslovakia.

A committee of leading business men and economists has been appointed by Secretary Hoover to supervise a broad inquiry into changes in economic currents of the United States. All industries will be included. Its work is expected to be of value in an effort to spread prosperity uniformly in future years, so there will be no dangerous business recession.

Miss Alice Carr, Near East Relief nurse, who had been ordered to Mosul to take charge of a serious emergency situation among the children of Assyrian refugees in the mountainous district for which work she had an appropriation of \$10,000 and who was lost in the desert while taking the dangerous trip from Bagdad to Smyrna alone, was found after wandering helplessly for three nights, by a British officer and Assyrian soldiers. Her automobile broke down on the brink of a precipice and she was attacked by wolves. Miss Carr is a

graduate of Johns Hopkins Training School and left overseas as one of the first nurses when General Pershing took charge of the American Expeditionary Forces in France. After the war she entered Near East Relief work. She has received decorations and medals for distinguished service from different European countries.

Vincente Blasco Ibanez, famous Spanish writer and politician, died Jan. 28 at his villa, in Mentone, France. The author, who was in voluntary exile because of the differences of his political views from those of the ruling powers of Spain, is best known for the "Four Horsemen of the Apocalypse." His will provides for interment in exile as long as the Royalist regime lasts. The body will be laid to rest in the picturesque cemetery of Mentone overlooking the Mediterranean.

In an effort to solve the problem of religion and the college student, the Presidents, deans, ministers and headmasters of leading universities and preparatory schools in the East and the Middle West, will hold a conference at Princeton University from Feb. 17 to 18, it has been announced.

Nathan Straus, prominent philanthropist, celebrated the eightieth anniversary of his birthday Jan. 31 in his home, in New York City. He received a tribute in the form of an album containing messages from prominent persons throughout the world. In addition to the greeting from the President, the Governors of nearly all the States sent messages.

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Activities of the Salvation Army in the United States have grown tremendously since 1916, according to the Department of Commerce. In 1916 there were 742 posts and 35,954 persons engaged in the religious work of the Army and in 1926 there were 1,052 posts, with 74,768 persons engaged.

Earl Haig, Commander-in-Chief of the British forces in the World War from 1915 to 1919, died of heart disease Jan. 30 in London. He was 66 years old.

"WHAT IT HAS MEANT TO US"

"The observance of the 'Reformed Church Messenger' Centennial Anniversary has meant to us exactly 16 new subscriptions throughout the charge. Fifteen of these have been secured by the W. M. S. of Friedens Church who have decided to become the permanent representative of the 'Messenger.' This is a fair beginning to get the 'Messenger' into every home of our people, but it will take lots more campaigning. We trust that you will make this work easy for us by giving us your subscription. Hand it to the pastor or to

BOOKS FOR PARENTS

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By Benjamin C. Gruenberg, Child Study Association of America, Inc., New York, N. Y. Cloth, \$1.50.

A book of readings to accompany the "Outlines of Child Study," assembled for the Child Study Association of America, Inc. (formerly Federation of Child Study), by the same author. These readings are careful selections from the best and most authoritative sources on child psychology and child development and training. They will give to the "Outlines of Child Study," in the hands of those who do not enjoy the most liberal library facilities, a far greater usefulness. The Readings cover a wide range of materials and are so selected as to touch upon every aspect of child development.

OUTLINES OF CHILD STUDY—Edited by B. C. Gruenberg. Price \$1.25.

Another very helpful book for parents and teachers, with an excellent list of books for further study, in addition to the chapters in this book.

THE HOME MAKER AND HER JOB—By Lillian M. Gilbreth. Cloth, \$1.75.

"Home making is the finest job in the world," says Lillian M. Gilbreth in her preface, "and it is the aim of this book to make it the most satisfying." In the eight compact chapters of "Happiness in Home Making" Mrs. Gilbreth shows how an ordinary family—mother, father and children—can create a truly successful home that is a source of pride and happiness to every member of the household. The author herself is a notably successful business woman. She has also personally managed her own home and mothered her eleven children, and in this book she shows how to turn upon the problems of the home all the methods of attack that industry has worked out. She shows that happiness is the real objective of the home, and describes efficient ways and means for achieving it. Her discussion is clear, vivid and concise, and is supplemented with many concrete illustrations drawn from actual experience. To all persons interested in a family and home, especially to wives and mothers, this book has a strong appeal.

PARENT, CHILD AND CHURCH—By C. C. Smith. Price \$1.25.

A book written in simple language calling attention to a very vital principle of the bond necessary between the three agencies as stated in the title.

THE INNER WORLD OF CHILDHOOD—By Frances G. Wickes. Introduction by Carl G. Jung. \$3.00.

Frances G. Wickes, a New York student of Jung's and herself a consulting psychologist, has here written a volume of interest to all students of psychology and of special import to parents, educators and child specialists. As the title indicates this volume reveals the mental and emotional life of the child as it is understood by psychologists. No matter how sympathetic a parent may be naturally, that parent can not attain the deeper comprehension of the child's inner life without the aid of such a study as this volume. "The Inner World of Childhood" is written in a clear, straightforward manner, with an absence of technical and scientific terminology that makes for easy reading and a ready grasping of its content. Indeed, among the books dealing scientifically with the important subject of the child's inner world there is none written in so readable a manner. Any good parent should be a better one for having read this book, replete as it is with stories of actual cases that have been presented to Mrs. Wickes for analysis.

PROBLEMS OF CHILDHOOD—By Angelo Patri. Price, \$1.75.

An engaging book, well written with most practical ideas and helps.

CHILD TRAINING—By Angelo Patri. Price, \$2.00.

Contains the finest of helps to all who have to meet the problems of the growing child.

PSYCHOLOGY FOR CHILD TRAINING—By Arland D. Weeks. Price, \$3.00.

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any member of the W. M. S. or to any member of the consistory.

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"Sixteen new subscribers has been a start for us in teaching all our families to watch the barometer of Church activities, but it means that we still have a long distance to travel until we reach our goal of a 'Messenger' in each home."—Deep Creek Charge, Hegins, Pa., Rev. Herman J. Naftzinger, pastor.

OBITUARY

THE REV. ANTHONY SHULENBERGER

Rev. Anthony Shulenberger was born Feb. 19, 1848; died at China Grove, N. C., Jan. 21, 1928; aged 79 years, 11 months and 2 days. He was the son of John and Jeanette Beattie Shulenberger, who lived on a farm in the Cumberland Valley, near Newburg, Pa. His blood was a composite of German and Scotch-Irish. His mother died when he was ten years of age. His father lived until 1875. In early youth he was confirmed a member of the home Church by the late Rev. Jacob Hassler.

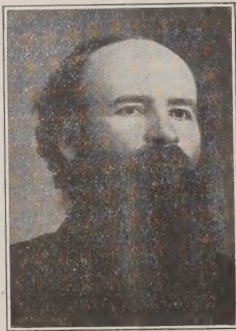
Young Shulenberger attended the public schools of the home community. Eventually he prepared himself for teaching in the public schools of the county, which he followed for two years in Pennsylvania. But the compensation was quite meager in those days, and so he decided to go to the State of Illinois in the hope of securing better pay. He had, while teaching in the East, decided to study for the ministry. His father was willing for him to go away from home, but was not in a position to advance the necessary funds. So the boy borrowed the money from a young man who was also going further West. Arriving in Illinois, he at first took such jobs as he could secure on farms. Later he secured a position as teacher and devoted himself to this service until he had saved money enough to enter the preparatory school at Mercersburg, Pa., where he studied one year. He then entered Franklin and Marshall College at Lancaster, Pa., in 1870, remained through the second year, and then entered the Eastern Theological Seminary in 1872, graduating in 1875.

In January, 1875, Brother Shulenberger was married to Miss Rebekah Myers, of Newville, Pa. In this union there were born 6 children, 4 of whom survive: Mrs. J. P. Linn, Mrs. H. L. Efrd, Mr. Paul Shulenberger, of Landis, and Miss Annie Shulenberger, of China Grove. There are also 11 grandchildren and 3 great-grandchildren. One brother, Mr. Adam Shulenberger, is still living at Lexington, Neb. Rev. W. C. B. Shulenberger, who died a few years ago at Hagerstown, Md., was a brother.

On the night of his graduation from the seminary, he left Lancaster for Iowa where he was to become a missionary pastor, with work at Leighton and Oscaloosa. He was licensed and ordained to the Gospel ministry at Lisbon, Iowa, Rev. Cyrus Cort, D. D., being chairman of the committee of ordination. The young minister took subscriptions for a new Church in Leighton. Unfortunately Mrs. Shulenberger became ill during this first year in the West and had to return to her home in the East. The young minister took his wife to Chicago and put her on a through train. He then bravely returned to his ministerial work in Iowa. But towards the end of the year Mrs. Shulenberger grew much worse and the husband had to leave the West to come to her bedside. It became impracticable

for him to resume his work in the West. In 1876 he accepted a call to the Mt. Pleasant Charge in Maryland, where he remained 18 years. While here the debt was paid on the Mt. Pleasant Church, a parsonage was built for the pastor and his growing family, a new congregation was organized and a Church built midway between Frederick and New Market, under the name of Grace-Trinity.

In 1896, Rev. Mr. Shulenberger was called to become pastor of the West Rowan Charge in the Classis of North Carolina. He was installed pastor by a committee consisting of Revs. P. M. Trexler, D. D., J. M. L. Lyerly, Ph.D., and B. F. Davis. He remained here 4 years, resigning in 1900. He was elected President of Classis in 1900. January 3, 1901, he was dismissed to the Classis of Virginia, where he became pastor of the Edinburg Charge, in which



The Rev. A. Shulenberger

he remained 6 years. At the end of 1906 he resigned and returned to his former home in China Grove, N. C. While in Edinburg he built a new parsonage for the charge. Until incapacitated by advancing years Brother Shulenberger taught in the public schools of Rowan County and supplied vacant pulpits for many of the brethren during the years of his retirement. During the years 1910-1911 he was supply for the Bear Creek Charge. It was during this time while the family lived in the parsonage at Mt. Pleasant that Mrs. Shulenberger passed to her reward in heaven, April 26, 1911. Later Brother Shulenberger again took up his residence in China Grove, where he continued to reside until the day of his translation.

Funeral services were conducted Monday afternoon, Jan. 23, 1928, from Mt. Zion Reformed Church, of which he was formerly pastor. The services were in charge of Rev. J. H. Keller, pastor of the Church. The Scriptures were read by Rev. Shuford Peeler and prayer was offered by Rev. J. D. Maeder. Brief addresses were delivered

by Revs. J. H. Keller, C. W. Warlick and J. C. Leonard, D. D. Other ministers present were: Revs. J. D. Andrew, W. H. McNairy, Dr. H. A. M. Holshouser, L. A. Peeler, Sterling Whitener, W. C. Lyerly, J. A. Palmer, J. A. Koons, A. S. Peeler, O. B. Michael, B. J. Peeler, of the Reformed Church; also the Revs. Messrs. Hauss and Stough, of the M. E. Church, and Patterson and Lippard, of the Lutheran Church.

—J. C. L.

ELDER HENRY C. LEARN

On Jan. 25, Henry C. Learn was buried from the First Church, Berwick, Pa. He passed away in his home at Nescopeck, Pa., in the early morning of Sunday, the 22nd, after an illness of some three weeks. Mr. Learn was born at Hanover, Luzerne Co., Pa., but lived for many years at Briar Creek, Pa., where he engaged in farming. Later he removed to Berwick, where for a number of years he was engaged with the A. C. & F. Co., in car-building. Five years ago he removed to Nescopeck, Pa.

When, in 1902, Zwingli (now the First) Reformed Church of Berwick was organized by the writer, Mr. Learn and his wife became charter members, coming by letter from the old Briar Creek congregation. He was made one of the elders of the newly founded organization, and by his faithfulness in attendance, his moral and financial support, and his sound advice, was very helpful. He was also interested and active in the organizing of the Sunday School and was a regular attendant of the Adult Bible Class as well as the public worship services as long as his health permitted.

For many years Mr. Learn was a regular and interested reader of the "Reformed Church Messenger," by which means he became intelligently informed as to the Church at large, and sympathetic with her Home and Foreign Missionary endeavors.

Mr. Learn was in his 77th year when summoned to his home on high. He is survived by his faithful and devoted Christian wife, who before her marriage was Miss Rhoda Laubach; two brothers, John, living at Nescopeck, and Gus, at Berwick, and one sister, Mrs. Mary Ash, of Takoma Park, Md., also three daughters, Mrs. David Sitler and Mrs. Lewis Shultz, of Nescopeck, and Mrs. Lewis Allen, of Briar Creek. Seven grandchildren also survive.

The funeral was conducted by his pastor, Rev. Henry I. Aulenbach, assisted by Rev. John K. Adams, a former pastor. A committee of the P. O. S. of A. of Berwick Camp, of which Mr. Learn was a member, participated in the burial service. Interment was made in the Learn family plot in Briar Creek Cemetery. He was one who loved to be in the company of those who sought after the higher and nobler things of life.

—J. K. A.

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